UT OMNES UNUM SINT.

THE LAMP

A CATHOLIC MONTHLY DEVOTED TO CHURCH UNITY AND MISSIONS

For Sion's sake I will not hold my Peace, and for the sake of Jerusalem I will not rest until the JUST ONE comes forth as Brightness, and her SAVIOUR be Kindled as a Lamp.—Isaias, lxii. 11.

Vol. XX. PEEKSKILL, N. Y. AND GRAYMOOR, CARRISON, N. Y., OCTOBER 15, 1922 No. 10.

THE CYRENIANS

A National Organization was inaugurated at the Conference of Catholic Charities held in Washington, D. C., from September 17th to the 21st which we believe is destined to exert an enormous missionary influence on the future growth of the Catholic Church in America.

The purpose of this organization as defined by its by-laws and constitution shall be: "Co-ordination for moral and practical support of all Societies devoted to catechetical, religious and spiritual instruction of American children of Italian immigrants in the United States; all other Catholic Societies engaged in social relief and social benefit, and all allied Societies operating for the Catholic interests of the Italian immigrants and their children."

The Prime Mover of this National Organization, and its first President, is the Rev. Father Edward J. Lyng, Diocesan Director of Italian Settlement Work in the Archdiocese of Philadelphia.

The Vice-Presidents elected at the largely attended meeting in Caldwell Hall on the grounds of the Catholic University Wednesday afternoon, September the 20th, were Rev. John J. McCahill of the Archbishop's Catholic Charities Organization in New York City, the Rev. Thomas A. Judge, C. M. of Cottonton, Alabama, the Founder of the Trinitarian Society of Mission Workers; the Rev. Fr. O'Connor, Director of Immigration and Settlement Work in the Archdiocese of Boston and the Editor of THE LAMP.

Professor Dupont Coleman of the College of the City of New York was elected Historian. The task of selecting a Treasurer and Secretary for the organization was intrusted by the meeting to President Lyng.

The Special Meetings at the Washington Conference which called into being this new Society were marked with splendid enthusiasm, and reports and speeches were made that not only revealed the excellent work already being done in our big cities for the Italian immigrant and his child, but also inspired in the hearers a very bright hope and confidence for the future development of what the Editor of THE LAMP regards as the PARAMOUNT PROBLEM of the future, how to preserve the Faith of the Italian immigrant to our shores, and to save his entire progeny for the upbuilding and extension of the Catholic Church in America during the next fifty years. At the present rate of immigration and family increase it is estimated that by 1975 there will be fifty millions of Americans of Italian extraction.

Everybody will wonder why this Society should have been given the name of "THE CYRENIANS." It was suggested by Father Lyng, the President, and after due explanation was unanimously adopted by the delegates attending the meeting of the organization. It refers to Simon of Cyrene whom the Gospel describes as *"the Father of Rufus coming out of the country."* The Catholic Encyclopedia lists Rufus among the Roman martyrs, and presumably his father, like himself, was a Roman citizen. The word "out of the country" suggest the connection between the name chosen and the object of the Society, which is to minister to immigrants or people who come to America from another country, and more especially, since Simon of Cyrene was a Roman, to those of Italian or Roman origin. The advantage of the name is its brevity, and every time our faithful people make the Stations of the Cross those who are Members of, or interested in this Society will at once think of it and pray for the Italian immigrants and their children as they contemplate Simon of Cyrene helping Our Lord to carry His Cross.

POPE RECEIVES BELGIAN ATHLETES

A group of 132 Belgian athletes, who took part in the great demonstration in Czecho-Slovakia, arrived in Rome, where the Pope received them in special audience. The athletes form the Catholic athletic society known as the *Ganda*, which is one of the most popular in the whole of Belgium.

The young men were presented to the Holy Father by their President, who in a short speech reminded His Holiness that the members of this society had twice before, in 1899 and 1913, taken part in athletic displays in the presence of the Pope in the Vatican Gardens.

The Pope's reply was a very interesting one, and His Holiness said that he wished to bless not only the Catholic athletes, but the whole of the great and noble Belgian nation.

"You are" said the Holy Father, "Catholic athletes. There are two names which correspond to a whole programme, and for that reason we shall do no more than recommend that you live up to your motto: *Esto quod diceris.* That motto is sufficient, because it sums up the wise old saying: A sound mind in a healthy body—*Mens sana in corpore sano.*

"You are athletes, which means to say, are a healthy and robust body, upright and self-controlled. But you are also Catholics, and that signifies healthy minds in the noblest sense of the word; minds that acknowledge Our Lord Jesus Christ and His law, and carry that out in all the actions of daily life."

A FAR CRY

To the Ends of the Earth

By the time this issue of The Lamp reaches parts of the Upper Amazon, the interior of Africa, the recesses of India and remote sections of Alaska, as well as some other parts of the world, THE CHURCH UNITY OCTAVE will be at hand—hence this call to distant regions to prepare for a devout and fervent observance of that Octave of Prayer that all the scattered sheep of Christ abroad, especially those not of "This Fold" may be brought home in these days of national, social, economic, racial and religious divisions, that there may be ONE FOLD and ONE SHEPHERD.

During the past few months we have quoted under this caption letters from all parts of the world showing the universality of the Octave's observance last year—and many others we have not the space to present to our Readers. From Alaska and South Africa, from South America and China, from India and Arabia, Palestine and Mesopotamia, Constantinople and the East, the Rhine and the Thames and every European country—from all parts of our own country as well as from the Eternal City itself where this OCTAVE WAS BLESSED and INDULGENCED for its world-mission—a veritable Pentecostal assemblage at prayer, with the whole world as its edifice of worship, calling on God to fulfil at last in these days the agonizing petition of the Atoning Christ, "That All May be ONE."

The Cross has been felt so sorely and widespread, as well as in so many ways, in the past few years by the peoples of mankind, by the heathen and the brave missionaries laboring among them to bring them to a knowledge of Christ—that supplications at this time, because of the sacrifices accompanying them in union with the Perfect Sacrifice, will bear especially abundant fruit. And there is great need for this.

The powers of Hell are doing their worst. The Children of God must do their best. Against the background of the malice of Satan and wicked men, how gloriously will the good works of God's people shine forth! The anti-Catholic and anti-Christ are abroad in many forms and Bolshevism and Socialism stalk through the earth with dripping swords and other ills in their wake. God and Christ and His Church have been challenged as never before; therefore, should Catholics and all Christians throughout the world have recourse to God during the Church Unity Octave that out of all these evils a greater good may come and the reign of Christ among men everywhere be established on a footing never before attained, bringing peace to men of good-will and turning the hearts of the defiant and wayward into the paths of righteousness that God may be all and in all, and we one in one another and one in Him.

To this end, and having in mind the Holy Father's extension of this observance to all the world, we ask the Missionaries Afar, in particular at this time, to translate into the vernacular of their respective peoples the following form to be used from Jan. 18th (Feast of St. Peter's Chair) to Jan. 25th (Feast of the Conversion of St. Paul:

To Be Recited Daily During Octave

Antiphon. That they all may be One, as Thou, Father, in Me and I in Thee; that they also may be one in Us; that the world may believe that Thou hast sent Me. St. John xvii: 21.

V. I say unto thee, that thou art Peter;

R. And upon this Rock I will build My Church.

Prayer

O Lord Jesus Christ, who saidst unto Thine Apostles; Peace I leave with you, My Peace I give unto you; regard not our sins, but the faith of Thy Church, and grant unto her that peace and unity which are agreeable to Thy will, Who livest and reignest God forever and ever, Amen.

MISSIONARIES IN THE FIELD AFAR—ATTENTION

To sum up the foregoing in Briefer Form the Editor of The Lamp for the love of God and the Unity of Christendom requests all Bishops and Priests, as well as Religious Communities of men and women in China, India, Japan, Korea, Africa, the Philippine Islands, and other distant Islands of the Sea, to unite next January with their brethren in America and Europe in the most Extended Observance of the Church Unity Octave that has ever been until now.

Last January, by the action of the American Hierarchy, the Octave was observed throughout the United States. It was hardly less generally observed in Canada. It was also observed throughout Europe more extensively than ever before. All the Eastern Patriarchs and Bishops in Communion with Rome also observed it. We received many letters during the course of the year from the Foreign Missionaries stating that they also observed the Octave, and we are confident after reading this Special Message from the Editor of The Lamp that those in the Foreign Field who failed to take note of the Unity Octave last year will, without fail observe it in 1923.

MULTUM IN PARVO

Edited by Brother Saul, T. S. A.

*** Subscribers to the N. C. W. C. News Service, Washington, Catholic News Service of London, Etc. ***

Forty thousand militant Catholic laymen are expected to participate in the great procession through the streets of the nation's capital on October 8th, when, under the auspices of the Baltimore Archdiocesan Holy Name Society, a great demonstration will be given of the faith of those who reverence the Name of God and are not unwilling to make a public profession of their devotion to the ideals of clean speech. The parade will start at the capital and will proceed up Pennsylvania Avenue, passing the White House, to the Sylvan theatre, where Benediction of the Most Blessed Sacrament will be held out of doors. His Grace, the Most Rev. Michael J. Curley of Baltimore, will preach the sermon previous to Benediction.

Catholics of England and Wales, who represent roughly 2,000,000 people in a population of 40,000,000, appear to be exercising a more potent influence on the intellectual and social life of their country than the 20,000,000 Catholics of the United States do here, according to Dr. John A. Ryan of the Department of Social Action of the National Catholic Welfare Council, who has just returned from England and Ireland. Dr. Ryan declares that the stimulating influence of English Catholics has been manifested through the large number of conversions and the position which the Church is assuming as a leader of the laboring classes. He pointed to the establishment of a Catholic labor college at Oxford University and to the activity of English Catholic speakers in taking to the street and public highway to spread the faith from the lecture platform as instances of the manner in which this influence is being exerted.

The Catholic Women's League of Canada, which since its inauguration in 1920, has become one of the most powerful forces in the ranks of Canadian Catholic lay organizations held its second annual convention in Winnipeg September 26 to 30. The convention held last year in Toronto marked the gathering of a body of Catholic women of Canada as a national organization for the first time in the history of the country.

The French Benedictine monks of Solesmes Abbey, in the Department of the Sarthe, who were exiled from France some twenty years ago by the Government, have now been invited to return to France and the Isle of Wight will know them no more. It is a gain for France, but a heavy loss for the Isle of Wight, for in the footsteps of the monks there followed local prosperity. Settling first at Appuldurcombe House about twenty years ago, the monks later on acquired the property known as Quarr Abbey, an extensive farm on which were the ruins of an ancient abbey. Here they built a fine new abbey and a great church, to which pilgrims and students flocked from all parts of the world to study plain chant, which has been restored to its first purity under the hands of the learned Fathers of the community. France appreciates their patriotism during the war.

The Episcopalian Church should pay more attention to the welfare of the unprivileged classes and be less anxious to maintain close associations with those in high places, according to the Rt. Rev. Edwin S. Lines, Episcopal Bishop of Newark, N. J. Delivering the keynote address at the opening of the forty-seventh triennial convention of the Protestant Episcopal Church in Portland last month, Bishop Lines declared that his Church in the past has suffered by placing too much reliance upon "safe" men and urged that a more "venturesome" policy be pursued in the future.

The thirteenth branch house of a Carmelite mother house in London has been opened by Cardinal Bourne at St. Runon's in Devonshire, when a very touching ceremony took place as the nuns retired behind their enclosure grille. Vespers was sung in the convent chapel, and after a procession and Pontifical Benediction the nuns retired into their part of the convent. There was a solemn moment as the Mother Prioress closed and then locked the enclosure door, and the canonical enclosure was erected and declared by the Cardinal.

Catholic seminaries and preparatory schools for religious orders in many parts of the country were taxed to their capacity when they opened for the school year 1922-23. The growth of the numbers of vocations during the past few years promises to reach its climax this year with the largest registration ever recorded. The spread of the Catholic Students' Mission Crusade, which has enrolled close to 200,000 students under its banner, is said to be one of the most important factors in the increase in vocations, one Crusade leader alone recounting more than a dozen instances of vocations being developed as a result of interest in the Crusade work.

The great congress of Catholics from all the German states, from Austria, and other parts, that assembled in Munich under the presidency of the Archbishop, Cardinal Faulhaber, was one of the largest congresses of its kind ever held. The Cardinal Archbishop celebrated divine service in the open, and at the review of Catholic societies something like 100,000 participants marched past the reviewing stand.

Seventy-five young men and boys, residents of Boston, have left to begin or to continue their studies for the priesthood in the Redemptorist Order. On completing a course at St. Mary's College, Pennsylvania they will study for a year at Ilchester, N. Y., and then go to the Redemptorist Seminary at Esopus, N. Y.

Fifty-three of the young men are from the Mission Parish, which is in charge of the Redemptorists.

An aggregate of eight hundred years devoted to education and social service was celebrated at Mt. St. Vincent on-the-Hudson when sixteen religious, members of the Sisters of Charity, commemorated the fiftieth anniversary of their entrance into religion. Each of the jubilarians received a souvenir gold medal and a message of congratulation from the Most Rev. Patrick J. Hayes, who also conveyed to each a special blessing.

From all accounts it appears that the British authorities are prepared to go a very long way towards meeting the wishes of the Holy See over the Palestine question. Cardinal Gasparri is reported to have drawn up the Vatican's reply to the amended draft of the Palestine Mandate. In a short time the Catholic world will know how the matter stands.

Sixty-five missions are being given by the Oblates of Mary Immaculate in the northern part of the United States and in Canada for the period beginning this month and ending with January 1923, according to an announcement made by the Rev. L. F. Tighe, Provincial of the Order. Missions are being given in eleven states, reaching from Maine to Washington and there will be one mission in Ontario.

The story of Buckfast Abbey, built by the hands of the Benedictine monks, is known throughout the Christian world. But England has one religious—a brother of the Missionary Sons of the Immaculate Heart of Mary of Spain—who has just completed, single-handed, a large hall for community purposes and who while engaged in the enterprise enlarged and beautified the community Church, which was getting too small for the congregation. The site of the new hall was occupied by stables and cowsheds in 1914 when he started work. The outbreak of the war caused an interruption of five years, until 1919. The hall now completed is sixty feet long, twenty feet wide and sixteen feet high. It is lighted by four small windows and one large oriole and has three fine electric chandeliers. Of the three entrances, the main door is of solid mahogany. The church and hall, located in Hayes, Middlesex County, represent the first mission of the order in England.

St. Peter's, the oldest church in Munich is celebrating its 700th anniversary this year after an eventful history during which it has been remodelled in practically every style of architecture known to Christian Europe. Originally built in the Roman style in 1222, it was restored at the end of the thirteenth century along Gothic lines. Some years later it was again remodelled, this time in the style of Renaissance and finally some morocco ornaments of a later date were added to the interior.

In addition to its new Catholic cathedral Liverpool is to have a new Bishop, a coadjutor to Archbishop Keating. Father Robert Dobson, a well known Lancashire priest, has been appointed by the Apostolic See to this important position, and he will receive episcopal consecration as titular Archbishop of Cynopolis—an African See now extinct. After Glasgow, Liverpool is the largest Catholic diocese in point of numbers in Great Britain.

It is reported from Moscow that Archbishop Benjamin, Metropolitan of Petrograd, and the others condemned for interfering with the seizure of church treasures were executed by a firing squad in Petrograd August 10th. Another report is that M. Kimofieff, one of the leaders of the Social Revolutionists who was tried recently in Moscow, has hanged himself in prison. The Bolsheviki have begun the arrest of numerous students throughout Russia, it is declared.

The life of Pope Pius XI has now taken the usual trend of that of the Popes who preceded him since the time they ceased to pass out of the Vatican and its grounds. His Holiness has adapted himself with a great spirit of sacrifice to the necessities of his present position. Hitherto being accustomed to a very active life, to travelling and mountaineering, the sacrifice must be very irksome, restraining him from habits he held so dear. But Pius XI places his apostolic duties above all others and he takes no heed of anything which might interfere with these duties. When Archbishop Pellegrinetti, Nuncio to Jugoslavia, who had been a comrade of Msgr. Ratti at the Nunciature in Poland, came on a visit to Rome, he respectfully pointed out to the Pope that he ought to take more care of himself and economize his energies by working less. Pius XI answered that he considered the life of a man elected Pope as practically at an end, and therefore it was not worth while troubling too much to prolong it, because all that which God would give would be an extra time added to one's existence, consequently it was necessary "to trust to Providence and take heed of nothing else." And so he does. He sees people all day long and works until quite late, even until 1 or 2 a. m. At that hour, from Piazza S. Pietro, can be seen the light shining through the spacious windows of the private library in which he works, and where he keeps in perfect order, upon a big table, the papers relating to the different current affairs with which he personally deals.

A very striking indication of international Catholic solidarity has just been given at Oxford, where, with practically no notice taken of it in the secular press, there was held a meeting at which delegates of the "Pax Romana" Confederation and other foreign guests were present. The importance of this meeting can be gauged from the telegram which the Holy Father sent to the gathering. The Papal telegram said: "The Holy Father has received with much pleasure the filial homage of the Catholic Universities Societies' International Congress so fittingly assembled at Oxford, and as pledge of heavenly assistance cordially imparts to all members the Apostolic Benediction, wishing every success to their great apostolate."

His Holiness, Pope Pius XI, has congratulated the editors of the Catholic Encyclodepia in a special letter signed by Cardinal Gasparri, as a result of information sent the Cardinal Secretary of State that it is now planned to place copies of the Encyclopedia in each of the five thousand American libraries where non-Catholic readers may have access to them.

PERSONALS

The Rev. Albert C. Fox, S. J., has been appointed president of Marquette University, Milwaukee to succeed the Rev. Herbert C. Noonan, S. J., according to an announcement made in that city. Father Fox was vice-president of St. Francis Xavier College in Cincinnati from 1913 to 1918 and since 1918 has been president of Campion College at Prairie du Chien, Wisconsin. Father Noonan, it was announced, has been granted a vacation, before receiving his next administrative assignment.

The Catholic community of India has sustained a great loss in the person of the native prince Silvester Norbert Shivanath Kikh, brother of the Rajah of Tajpur, who was a devout member of the Church, and a knight of the Grand Cross of the Order of Saint Gregory the Great. The Prince first became interested in Catholicism while a student at Oxford, and entered the Church after his return to India. He was a daily communicant, and spent several hours each day in meditation in the local church, or in his private chapel. His saintly life was an inspiration to all who knew him. He had a very great devotion toward the Blessed Virgin, to whom he attributed the grace of his conversion.

Catholic education and sociology sustained a heavy loss last month in the death of the Rev. Terence J. Shealy, S. J., founder and dean of the Fordham University Law School, following an operation in St. Vincent's Hospital, where he had been ill for several months. At the time of his death Father Shealy was director of the Laymen's League of Retreats and Social Studies in connection with which he established the retreat house of Mount Manresa, Staten Island, as the first house in the United States to be devoted exclusively to retreats for men.

Dr. John Talbot Smith of New York and Brandon Tynan, former president of the Catholic Actors' Guild, were among the speakers at the Conference of Catholic Dramatic Clubs which was held in Washington, Sept. 30 to October 3 and which attracted representation from Catholic clubs and educational institutions in many parts of the United States. Father Smith, who is known as one of the most vigorous proponents of the Catholic theatre movement, is the author of several volumes dealing with Catholic participation in dramatics and is well known as a playwright.

The Rev. Joseph M. Cataldo, S. J., Indian missionary for over half a century, celebrated his 60th anniversary in the priesthood last month. In December, Father Cataldo will keep his 70th anniversary as a member of the Society of Jesus. Master of nearly ten Indian languages, this devoted priest has distinguished himself in the evangelization of the Red Men, and is at present in charge of the Nez Perce tribe at St. Joseph's Mission, Slickpoo, Idaho, where their convent and school were destroyed by fire in 1916.

It was fitting that the Pope, as an ardent mountaineer himself, should receive from the members of the Mount Everest expedition a fragment of rock taken from the highest point reached on the mountain. This fragment is mounted on an ebony stand, decorated with silver bears, and bearing a carved dedication. The appropriateness of the presentation consists in the fact that it was the Holy Father himself who was the first Italian to reach the summit of Dufour, on Monte Rosa, in 1889. Accompanied by a friend and two guides, Dr. Ratti, as the Pope was then, reached the summit after two days climbing, and a night spent on a ledge of rock overhanging a terrific abyss.

Samuel Byrne, editor of the Pittsburgh "Observer," died of pneumonia in the Pittsburgh Hospital after but a few days illness in September. He was one of the best known newspaper men in the United States, and for 20 years had been editor of "The Observer." Mr. Byrne was born in Ireland 69 years ago, and had spent practically three-quarters of his life in the United States. Having a brilliant education, he came to know nearly every prominent literary man in England, Ireland, France and Germany, through his repeated visits abroad and he was a steady contributor to the most prominent English, Irish and American magazines and reviews.

France's Grand Old Man, the heroic Cardinal Lucon, Archbishop of Reims, has been promoted to Officer of the Legion of Honor. Since 1917 the Cardinal has been a Chevalier of the Legion, and his promotion is an act of recognition, on the part of the French Government, of Cardinal Lucon's "constant example of patriotism and devotion and his important contribution to the restoration of the city of Reims." During the worst of the bombardments of Reims, the Cardinal remained in his episcopal city, encouraging his fellow citizens, and contributing powerfully to the upholding of their morale.

New York's East Side, at least that part of it in the vicinity of Henry and Rutgers street, has lost one of its most beloved characters in the departure of the Rev. James T. McEntyre, pastor of St. Teresa's Church, to become president of St. Joseph's Seminary at Dunwoodie, New York.

Religious bigotry is said to be the motive behind a petition asking for the removal of James G. Carroll, a world-war veteran and a Catholic, as principal of La Vale public school of Alleghany County, Md. No specific complaints are made in the petition, but it is admitted by some of those interested in having Mr. Carroll removed that they do not want him in the position because of his religion. Herman D. Billmer, a Protestant and a member of the Board has voiced his vigorous opposition to the program to remove Mr. Carroll.

The Rev. Joseph Meiser, Catholic priest of Olfen, Tex., is in a critical condition at his home there as a result of a flogging administered by eight masked men. The priest is suffering severely from many cuts, bruises and abrasions. This reminds one that three times was St. Paul beaten for the same cause—being a Catholic Missionary. Indications are that no particular efforts will be made by the civil authorities to apprehend the perpetrators of the outrage. It has been announced that there will be no special session of the grand jury called for the purpose of investigating the attack but that the matter will be allowed to wait until the next regular session. The authorities are taking the attitude that there is no clue from which they can work.

Graymoor Annals.

St. John's Church is now almost ready for occupancy. The stained glass windows, the new pews, and the bell have all been placed.

The Rev. George J. Eisler of Caledonia, New York, has presented the Church with a beautiful rosewood cabinet pipe-organ just large enough to fit conveniently into the choirloft occupied by the Sisters.

The new iron electric fixtures have also been placed. Those desiring to complete the memorial gifts are asked to provide any of the following list of equipment which have not yet been paid for.

Six Iron Electric Fixtures, special design provided by the architect, Mr. Anthony, $50. each; Twelve smaller Stained Glass Windows for the Sisttrs' Choir, $50 each; Church Pews, $40 each; Stations of the Cross, $35 each; Six Candlesticks for the High Altar, $50 and Altar Crucifix, $25.

The Graymoor Portiuncula (St. John the Baptist Church) as improved

Our Lady's Hostel was crowded with guests around Labor Day, and was well patronized all through the month of September. Many guests also came to share with the Sisters in the observance of the Feast Day of Our Seraphic Father, St. Francis, October the 4th.

The machinery in the Sisters' new laundry has all been set up, and it is now in operation to the satisfaction of everyone at Graymoor. The Friars are particularly happy over the new Laundry as it relieves them of a Blue-Monday job which the Lay Brothers and Novices never thoroughly enjoyed.

Our Students returned to take up their studies on September 7th.

There was a solemn High Mass in the Friary Church at nine o'clock on September 8th, the Feast of Our Lady's Nativity, and the same evening the Student Body went into Retreat over Sunday, September the 10th, beginning with their studies the following Monday morning.

St. John's has room for about five more Students, and those contemplating entrance should make application at once before the doors of the College are closed on account of no more room to take additional Students.

We give in the Annals this month a picture of Brother Fidelis, Treasurer of the *Union-That-Nothing-Be-Lost*, and his Assistant Brother Juniper, seated at their desks on the second floor of the LAMP Building, one half of which is occupied by the offices of the *Union-That-Nothing-Be-Lost*.

Mr. Edward A. McAllister, Public Accountant of New York City, has been giving much time and study lately to the perfecting of our Accounting System. The *Union-That-Nothing-Be-Lost* has grown to be such an important Missionary Organization that great care has to be exercised in the keeping of its books. We are fortunate in having two such faithful Brothers as Fidelis and Juniper to preside over this Department of Graymoor Finance.

An enthusiastic meeting of the Graymoor Unit of the Catholic Students Mission Crusade was held in St. John's Atonement College on Sunday night, Sept. 24th. The entire student body were present and a number of the professed Friars, Mr. Stephen Gilberg (Brother Francis, T. S. A.) occupying the chair as president of the Unit. Mr. John McKeon, the secretary, read some very interesting correspondence. The Graymoor Unit have resolved to make their first financial objective to help one of the missionaries of India erect a poor little chapel to bear the name of St. Francis.

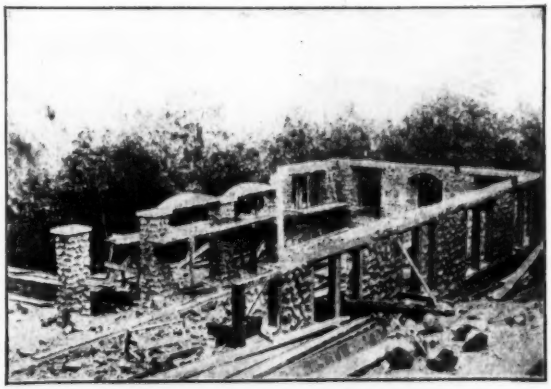
The rural section surrounding Graymoor has been districted off and under the direction of the Father Minister certain of the older students will serve as companions to the Lay Brothers in visiting on Sunday afternoons not only the few Catholic families of the neighborhood but the non-Catholic residents as well.

THE NOVITIATE BUILDING

As stated in the August LAMP, and further emphasized last month, we conceived the idea by an extensive campaign to raise a United Offering during 1922 of One Hundred Thousand Dollars for the *Union-That-Nothing-Be-Lost,* about twenty-five thousand, or one quarter of the sum, having already been contributed by the U. N. B. L. Members.

Among the Special Objects mentioned by us that were to benefit by this United Offering was the Friars' Novitiate Building on the Mount of the Atonement.

As the number of Members to whom individual appeal letters were mailed out is only twenty-five per cent of the whole Membership, the total returns to date indicate that the amount thus contributed will not be sufficient to complete the Novitiate Building. The Friars, therefore, feel constrained to make a Special Appeal for this most worthy and necessary object assuring our Readers that whatever contributions are sent for the Novitiate Building will be reckoned as part of the Hundred Thousand Dollar Fund we are trying to raise.



The New Novitiate As on September 1st.

Permit us to explain that every Religious Community must have a Novitiate Enclosure separate from that occupied by the Professed Friars. This is absolutely insisted on by the Canon Law. Until now we have been very much hampered by the smallness of St. Paul's Friary in maintaining a separate enclosure for our Novices apart from the Professed Members of the Community. Every room, or cell as we call them, is now occupied. We could not add a single Professed Friar or Novice to the Community because the Friary is so full.

Now, early in 1923 we expect two Priests and at least ten Clerics to enter the Novitiate, and knowing this, we were compelled by necessity to commence last Summer a proper Novitiate Building. On this page will be found a picture representing the progress made on the New Novitiate up to September 1st. We hope to show the complete plan of the architect next month.

We estimate that fifteen thousand dollars are necessary to finish the building, and we ask only those of Our LAMP Readers who have not yet contributed anything to the United Offering to send at least twenty-five cents each towards the Building Fund of the Friars' Novitiate.

As fully seventy-five thousand LAMP Subscribers are included in the list to which this appeal is addressed, twenty-five cents from each one would make a grand total of eighteen thousand seven hundred and fifty dollars. Surely this is not an extravagant tax upon the generosity of our Readers, and we believe you all will see the worthiness of the object for which we appeal, and respond with such unanimity that we shall be able to report later on that the whole sum of Fifteen Thousand Dollars required to complete the Novitiate Building, without debt, has been subscribed.

OUR STUDENT'S BREAD FUND

Now that our Students are back again from their vacation the bread, grocery, and meat bills have swollen to much larger dimensions, and when reminded of the fact we hope our benefactors will see that the contributors to the Bread Fund increases in a corresponding degree.

It will be noted that the grand total for the nine months of the year amounts to nearly three thousand dollars, or sufficient to provide ten scholarships. We would be very much gratified if during the three remaining months five more scholarships could be added to the 1st, making fifteen in all for the year.

If our benefactors contribute sufficent to fulfill this hope of ours, 1922 will surpass all previous records in the history of STUDENTS' BREAD FUND.

Previously reported: $2,679.44. Received during August: A Friend, $2; A. E. T., $10; M. C. H., $5; G. S. McC., $5; E. A. K., $25; G. R., $1; F. M. B., $61; M. OM., $1; Mrs. L. W. G., $2; C. O'B., $1; Mrs. J. B., $41; J. H., $1; Mrs. H. J. M., $1; Rev. E. M. B., $20; L. M., $15; D. J. H., $5; Mrs. M. J., $3; Mrs. F., $1; E. O'T., $5; M. D., $1; J. P., $3; D. B., $2; J. J. C., $3; M. D., $5; Mrs. E. McC., $7.50; A. S., $10; W. J. W., $1; M. G. W., $3; M. L. W., $3; M. V., $4; T. J., $1; S. G. McK., $5; Mrs. M. C. W., $1; Mrs. C., $10; A. C., $2; Total: $267.50. Grand Total: $2,946.94.

On the next page our Readers will see listed the Graymoor Burses. It will be noted that the most substantial progress was made last month by the Sacred Heart Burse No. 2. We direct the attention of Graymoor Benefactors particularly to the John Reid Burse. The *U. N. B. L.* purchased the other day a ball field in Waterbury, Conn., which was part of the original Reid Farm. We knew how ardently Mr. Reid desired while alive that this property should be recovered that he might will it to the Society for the possible erection of a school there in the future. Considering the price at which the owner held it, the figure at which it was actually sold looks very much like a miracle. Try out Brother Philip's (the name Mr. Reid bears in the S. A.) intercessory powers by promising a gift to his Burse.

THE GRAYMOOR BURSES

Completed: The Sacred Heart Burse No. 1; St. Peter's Burse; St. Francis' Burse and St. Anthony's No. 1.

Progress Made by the Other Burses

(1) The Holy Spirit Burse: W. J. F., $1; Mrs. F. C., $5; C. H. S., $5; J. D., $10; Women's Auxiliary of Harlem Council, $45. Grand Total: $1,209.

(2) Our Lady of the Atonement Burse: C. H., $1; Mgt. C., $1; P. H. G., $1; K. L. R., $2; E. E. H., $2; R. M. C., $1.67; A Friend, $2.50. Grand Total: $1,011.72.

Brother Fidelis, S. A., Treasurer of The U. N. B. L.

(3) St. Patrick's Burse: Grand Total: $800.

(4) Sts. Simon and Jude Burse: Grand Total: $631.

(5) The Little Flower Burse: E. G., $1; W. F. S., $1.50; C. K., $2; A. C., $5; Grand Total: $508.93.

(6) Sacred Heart Burse No. 2: J. F. O'R., $1; M. B., $1; M. K., $50c; Mrs. M., $8; C. B., $5; Mrs. G., $1; M. D., $3; F. E. B., $5, M. C., $5; M. T., $3; C. K., $2; T. S., 50c; V. B., $3; D. D., $25; K. S., $2.50; A. B., $5; L. M., $10; M. C. P., $1; G. D. W., $2; P. H. G., $2; A. W., $1; Mrs. E. G., $2; R. M. C., $1.67; J. B. S., $1; Wpg Friends, $2.50. Grand Total: $470.92.

(7) St. Anthony's Burse No. 2: Mrs. B., $2; M. D., $7; A. T., $3; T. A. C., $1; E. G., $2; R. M. C., $1.66; Wpg. Friends, $2. Grand Total: $233.16.

(8) Our Lady of Perpetual Help Burse: M. H., $1; Mrs. M. S., $1; A Reader, $5. Grand Total: $160.50.

(9) St. Joseph's Burse: C. F. H., $6; M. A. C., $2; G. S., $1. Grand Total: $147.25.

(10) St. Ann's Burse: L. M., $1; W. J. W., $1; M. S. B., $5; Mrs. R. Q., $2. Grand Total: $123.00.

(11) The Immaculate Conception Burse: J. C. H., $1; Mrs. F. C., $5; Grand Total: $113.00.

(12) St. Rita's Burse: W. F. S., $1.50; W. E. F., 50c; Grand Total: $105.00.

(13) St. Vincent's Burse: T. V. H., $50; Grand Total: $76.

(14) Blessed Sacrament Burse: W. J. W., $1; Grand Total: $71.

(15) St. John the Baptist Burse: Grand Total: $63.

(16) Thy Kingdom Come Burse: S. McV., $1; Grand Total: $53.

(17) Burse of St. William: Grand Total: $32.

(18) The John Reid Burse: Sr. M. F., $1; Grand Total: $31.50.

(19) St. Margaret Mary's Burse: J. B. B., $1; W. J W., $1; Grand Total: $29.

(20) Burse of the Holy Face of Our Lord: W. J. W., $1; C. N., $2; Grand Total: $20.

(20) Our Lady of Lourdes Burse: A Child of Mary, $2. Grand Total: $20.

(21) The Precious Blood Burse: W. J. W., $1, Mrs. F. C, $5; Grand Total: $18.

(22) The Holy Soul's Burse: E. G. R., $5; W. J. W. $1; Grand Total: $17.

(23) Our Lady of Victory Burse: L. J. C., $1; Friend $2; Grand Total: $11.

(24) St. Paul's Burse : $10.50.

(25) Holy Family Burse: Mrs. A. O., $3;Grand Total $9. *

(26) St. Jeanne D'Arc Burse: $9.

(27) The Five Wounds Burse: W. J. W., $1; Grand Total: $8.

* This Burse last month should have been shown as having six dollars to its credit, but owing to an error an extra six was put on making it show as $66.

GIFTS TO THE HOLY GHOST CHAPEL

We are glad to report that four of the seven sanctuary lamps have been contributed which are to burn before the Altar in the Holy Ghost Chapel based upon the words of St. John in the Apocalypse: *"There were Seven Lamps burning before the Throne, which are the Seven Spirits of God."* (Apoc. 4-5).

A wonderful Corpus for the Crucifix above the rood-beam with the figures of the Blessed Virgin and Saint John have been produced by the skillful hand of Mr. Robbins of New York for the very modest sum of one hundred and twenty-five dollars. This will afford a beautiful memorial gift for somebody.

Brother Juniper, S. A., Assistant Treasurer

There are yet to be supplied three Sanctuary Windows, $100 each; Electric Candelabra, $75; Statues of St. Francis and St. Clare, $75 each; Rood Screen $100; Decorating the Chapel with the Three Scriptural Texts of the Society of the Atonement, $100. Sanctuary Lamps will be fifty dollars each..

Our masons are now busy building a Sacristy for the Holy Ghost Chapel in blue granite, the native stone of our Mountain. This Sacristy will cost five hundred dollars, and we ask for some one to give it for the Glory of God and in devotion to the Holy Ghost.

A CHAT WITH OUR SUBSCRIBERS

This number of THE LAMP was printed on the Cottrell Rotary Press which formerly belonged to The Curtis Publishing Company of Philadelphia, and was used by them in printing the *Ladies' Home Journal*. Do you notice any improvement over former numbers printed on the old press?

Until the supply of news print on hand is used up there will be no improvement in the quality of paper, but in spite of that fact we hope your verdict will be in favor of the new press. As this "Chat" must be written before it can be printed, we cannot at this writing make any comparison of our own, but must wait until we have the testimony of our own eyes.

One fact, however, cannot be disputed—we now have a thoroughly equipped printing plant, all the machinery being of the highest grade, and this splendid Atonement Press is mainly due to the generosity of our LAMP Subscribers who put the Mile of Dimes Campaign "over the top" in such a masterly fashion a year ago. Without the backing of Our LAMP Army the Atonement Press would not only *not* be what it is (one of the finest Catholic printing plants in America); it would not exist at all.

TURNING THE TIDE

The IMMEDIATE TASK before our LAMP Army is to become SUBSCRIPTION BUILDERS, and by your united endeavor to turn the Subscription Tide from ebb to FLOOD.

One of the evidences that Our LAMP Readers are heeding the very earnest appeals we have been making in THE LAMP of late not to desert our ranks When the Time for Renewal of Subscription Comes Around, is evidenced by the report of the Manager of THE LAMP Office that there has been A VERY NOTICEABLE DECREASE in the number of those who have asked that THE LAMP be discontinued to their address.

That every one of Our LAMP Subscribers should renew and not discontinue their subscription is of PRIMARY IMPORTANCE in preventing a Shrinkage in Circulation, but IT IS ALSO MOST NECESSARY THAT WE SECURE NEW SUBSCRIBERS *in sufficient numbers to more than offset the loss of Old Ones*, and here is where the Active Members of THE LAMP Army can do a very effective service.

We made a suggestion last month which we believe will greatly lessen the difficulty our Readers are likely to encounter in securing New Recruits for our LAMP Army. The suggestion was that instead of trying to secure a New Subscriber *at the rate of Three Dollars a year*, an invitation might be extended to them TO TRY THE LAMP OUT FOR FOUR MONTHS AT A DOLLAR. There are nowadays a score of people who will expend a dollar for religion or charity that would balk at a Three Dollar Proposition.

We stated that in order to encourage a large number to try this experiment, we would send a Rosary blessed at Our Lady's Shrine to every one securing a trial subscription to THE LAMP at a dollar, and a Rosary blessed by the Pope to all who secured three such trial subscriptions.

We here call the attention of our Readers to the wonderful Calendar for 1923 which is advertised in THE LAMP this month for the first time. If you prefer to receive one of these Calendars instead of a Rosary as a premium for securing a New Subscriber, please so state in your letter when sending in the Subscription.

There is another very practical way in which our LAMP Army can help us build up our Subscription List, and that is TO SEND US THE ADDRESSES OF GOOD CATHOLIC NEIGHBORS WHOM YOU THINK WILL BE LIKELY TO SUBSCRIBE if a sample copy was sent to them with a letter from the Editor. We want thousands of such addresses, and we look to our LAMP Army to supply them.

THE LAMP MUST NOT DECLINE IN CIRCULATION; WE MUST KEEP ON WITH THIS WORK OF SUBSCRIPTION BUILDING UNTIL WE HAVE AT LEAST TWO HUNDRED AND FIFTY THOUSAND SUBSCRIBERS.

With your Loyal Co-operation we believe that this big task can be accomplished.

A Catholic Magazine Enthusiast

J. R. McC., Chicago, Ill.: "Through your courtesy I have been receiving for two months past, copies of The Lamp which you advised me you would mail. I am sending you $3.00 to cover a year's subscription. I find it very interesting. My good wife and myself subscribe to or regularly take the Sunday Visitor, The Grail, Extension Magazine, St. Anthony's Messenger, The Little Flower of Jesus Magazine, The Far East, The Bengalese, Salve Regina and some others the names of which I do not recall. We believe in supporting these publications if we can. We feel that God has blessed us—we have two healthy children—a boy and a girl—not much money, as the world may count it but enough to keep us comfortably, and good health and a happy home. My dear mother was and still is an enthusiast about Catholic publications. I can recall the Ave Maria being in our home since I was a boy."

Mrs. M., Brooklyn, N. Y.: "Please do not think for one moment that I would drop out of the ranks of The Lamp Army, for since the day I first subscribed to The Lamp my husband and I have had the best of luck. Five years ago I had to borrow the money to pay for my subscription, but thank God, from that day to this I never was in need of a dollar and my husband always remarks how smoothly things have gone since we started taking The Lamp."

M. M., Brooklyn, N. Y.: "Enclosed please find check for $12. Ten to be sent to Austria. The other two dollars is for my extension of Lamp subscription, as it expires this month. I do hope at the end of two years that I will be able to become a Life Member. I do not want ever to be without The Lamp. It is named well—sending forth its rays to all parts of the world."

M. J. E., Akron, Ohio: "Your magazine is read with special interest by me each month, and I note with interest the wonderful progress you are making in the development of the Mount of the Atonement."

M. F. C., Roslindale, Mass.: "It is a privilege to be one of your readers—an honor to be enrolled in your crusade."

Mrs. G. K., N. Y. City: "I can safely credit the wonderful good luck we have had the past year to The Lamp. I believe that it was the same means of bringing me back to my religion after having drifted away for eight years."

MASS INTENTIONS! MASS INTENTIONS!! MASS INTENTIONS!!!

A crying and incessant need of the U. N. B. L. at all times are Mass Intentions to satisfy the appeals that come to us from missionaries and suffering Religious in every part of the world. We can make our Readers, both parish priests and lay folks, realize this in no better way than just to publish extracts from letters, such as we are continually receiving. Here is a specimen:

From the procurator (Father Julian Cruz) of the Spanish Franciscan Fathers of Madrid. (Translated from the Spanish)

"Rev. Father: Our brethren missionaries in the Philippines were accustomed to send us Mass Intentions; but on account of economic difficulties now prevailing in the Islands, they cannot further help us.

"Acting upon a suggestion, I write to you, Rev. Father, to ask for what assistance—in the way of Mass intentions, you can for the love of God, spare for us in our present necessity. God and our Father Saint Francis will reward you abundantly for this good work."

GONE PAST THE GOAL

We are very happy to announce to our loyal LAMP Readers and Members of the *Union-That-Nothing-Be-Lost* that the goal of One Thousand Life or Perpetual Members at which we have been aiming for more than two years past has at last been reached.

To accomplish this happy result, at the eleventh hour so many of our Readers sent in an Individual or Family Membership that the result has been nine Memberships over the One Thousand required. This will serve as a good nest egg for the production of the Second Thousand Perpetual Memberships.

We hope to see a larger number of Individuals taking out Life Memberships for themselves, or Perpetual Memberships for some deceased Member of the Family. It will be remembered that we announced last month that the next Hundred such Memberships would be devoted to helping Bishop Biermans complete his Seminary for the education of Native Priests. We do not know in all the Mission Field any worthier object for your support than this Seminary of Bishop Biermans, not only to convert the entire Pagan population of equatorial Africa, but of supplying them with Priests for all time. Do help us to secure these Hundred Individual Memberships promptly.

Some may hesitate to send in an Individual Membership thinking that they would like later on to contribute a hundred dollars for a Family Membership.. Why not give an Individual Membership now, and later contribute an additional fifty dollars and change it into a Family Membership including all of the deceased, as well as living, Members of your immediate Family?

Treasurer's Life Membership Report

Individual Memberships: A. M. S.; L. V. D.; B. McN.; Wm. B. McN.; F. E. McN.; Dr. J. J. M.; Total: 7.

Family Memberships: K. B.; T. J. M.; F. A. B.; B. J. G.; A. C. McN.; M. C.; A. C. D.; Ann C.; Mrs. C.; A. S.; J. A. S.; M. R.; Mgt. E. C.; Total: 13.

Now—1009 Memberships recorded.

RETURNS THANKS TO LAMP READERS

EDITOR'S NOTE: *The Bishop of Curacao very graciously endorses the following letter and commends Father de Bruyn to your goodness.*

Dear Benefactors: It is already three times that I have got gifts from your readers through the intercession of his Lordship Monsignor Vuylsteke (one of $1, one of $18.50 and one of $100.) Not having the addresses of these dear benefactors I am not able to write to them personally and to thank them for their generosity, but addressing myself to you I am sure that you will convey for me my most heartfelt thanks and the promise of my prayers. With the help of these gifts and of several other benefactors I have been able to finish my school, and my chapel so far that I am able to say Holy Mass. Thank God for this grace, because really through this chapel God has visibly changed my country people. They who never before or scarcely ever made their Easter Duty come now to Holy Communion every week. The poor people are delighted, and though the walls of the chapel are not yet plastered and the roof not yet ceiled nor painted, nor having pews or ornament, they come with the greatest devotion to assist at Holy Mass and to listen to the instructions that they never had before.

Dear Father, it is impossible for me to enumerate all the good the New Chapel has done already. It seems that no one understands it better, than the enemies of our Church, especially the freemasons who have done their best to expell me from the Island. They have written in their newspapers against me, they have accused me to the authorities, they have called me a traitor, a German spy, a revolutionary, a Boch, etc., etc. Thank God that the Bishop of Guadelaupe took up my cause and defended me so energetically that at the end I could stay. But the situation is still so difficult that the Bishop had to decide to leave the school closed until the spirits are a little more quiet.

My dear Editor I beg your readers to say a little prayer for me and my poor people who are persecuted

by a few who are the powers that be in this little island. May I recommend also my work again to your generosity, needing still three or four hundred dollars to complete my chapel.

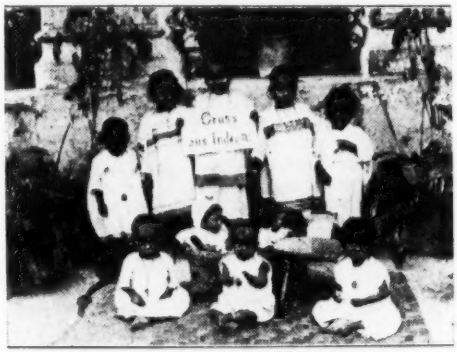
Curacao, Dutch West Indies T. De Bruyn, O. P.

AN APPEAL OF EXTRAORDINARY URGENCY

Dear Editor:

I beg you to pardon my liberty. We are Sisters of the Holy Cross from Switzerland. For many years we have been working in this Mission. In the present great trouble, being deprived of the help we formerly received from Europe, we look to The Lamp and the *Union-That-Nothing-Be-Lost* as a Godsend. It was Rev. Fr. Westropp, S. J. who told us to write to you.

Yes, Our Lord knows best what a precious but heavy burden He has laid on our shoulders with these dear orphans, rescued from paganism. Alas, it seems, they belong to nobody—these orphans—since the Tyrol Capuchins were obliged to leave the Missions. As the founders of the Mission, these orphanages belonged to them, and were supported by them.



Sister Santer's Indian Orphans

We Sisters were only a help to the Fathers. But now we find ourselves isolated. We are in a sort of independence without funds or income for about two hundred persons. It means many a prayer from a heavy heart, many a sleepless night.

Therefore, please do not take it ill, when I take hold of a helping hand; and when I beg you not to abandon us. Our former benefactors in Europe have not willed to desert us, but their gifts have no value at the present time. And America is also asked from everywhere. We have scarcely the heart to appeal to you and besides this we are entirely strangers to America. If it was not for Rev. Fr. Westropp, I would not know a single address of your good people there. But unselfish good Father Westropp, although he has to struggle himself to maintain his boys, his poor, and his catechists, showed us the way to find a good heart. And I hope and trust now in God and in America that we will be able for the future to save many a soul and to educate many a future Indian Christian mother.

Sister M. Jona Santer.

Convent of the Holy Cross,
P. O. Choohari via Bettiah, Dist. Champaran, India.

BROTHER LAWRENCE AGAIN MAKES HIS WANTS KNOWN

To the Readers of The Lamp: Some time ago, about three months I think, Very Rev. Father Minister directed me to write you a "short letter" setting forth the needs of this little St. Joseph's Mission at Woodworth.

At that time I was almost prostrated, not having recovered from an almost complete breakdown resulting from over-exertion in working on the repairs and improvement of our little chapel; which repairs had only been possible by the results of an appeal for aid for the Mission which appeared in The Lamp last July.

In those results we were blessed "exceeding abundantly, above all that we asked or thought"; inasmuch as instead of being barely able to save the chapel by renewing the foundation, which was almost completely gone; we were also able to paint it inside, and to ceil and paint the interior of the Sacristy.

All this work has been done with my own hands except the heavy work of placing the new sills in the foundation, which of course I was not physically able to do.

I have found that as the repairs proceeded, and the chapel became first safe, and then beautiful, as it is now said to be; that the interest and attendance have also increased, and in greater proportion.

We have been fortunate in having for Pastor Father Plauche, a consecrated young priest, just ordained a little over a year ago. He is doing good work and all here love him much, but we see little of him as he can only come and say a Mass once a month, and then hurry away to some other Mission; often having to say a Mass at two Missions the same day. We are more fortunate than many of the Missions in having a Sunday appointment, which many, in fact, most of them, do not have. And our love for Father Plauche becomes tinged with sadness when we think that he will eventually be taken from us and sent off somewhere to take a parish of his own.

We were very fortunate in the results of a Mission begun on March 19th and continued for five days by Rev. Father Devine, C. S. P. I have never seen a Mission productive of more good, not only to our own people; but in its effects on the non-Catholics who attended in crowds.

Though the people are truly pious and love their church, they are also extremely poor and able to do but little for it materially; and material aid to them just now will bring really great returns. The aid already given in response to The Lamp appeal above alluded to has done a wonderful amount of good. But they stand in need of yet more help to provide necessities they are otherwise unable to obtain.

The roofs, both of the sacristy and body of the chapel now need repair as they leak and at no distant day will need complete renewal.

As I mentioned in my first appeal written to Father Minister at his direction; we need Red and Green Vestments, having neither—are supplied with all the others, of a sort. I hoped that some good priest ere this would have found some discarded Red and Green Vestments to send us; which would be a boon to this work. So also would a discarded Benediction Cope, Veil, Stole, Ostensorium, Censer and Boat. We have

none of these, and are absolutely unable to get them.

We have been fortunate in falling heir to a statue of St. Joseph—the Patron of the Mission.—It has not come yet, but will from the Coushatta Mission which is to be abandoned. And we are longing for a statue of St. Anthony and St. Francis.

One of our greatest needs is some song books suitable for both Sunday School and Church. We have only two and they are not what we need. In short we will gratefully receive anything new or old in Sunday School or Church supplies.

Praying God's blessing on you all, I beg your prayers for me and above all for this work.

Sincerely yours in Christ,
BROTHER LAWRENCE, T. S. A.

EDITOR'S POSTSCRIPT: *To understand the foregoing better, especially our more recent Readers, we are going to subjoin an extract from a letter we received from Brother Lawrence when he first entered upon his present labors as Catechist at Woodworth, Louisiana. But to still further explain who Brother Lawrence is we give these biographical facts: Isaac L. Gamewell (for that is his name as a citizen of this world) was just prior to his conversion to Catholicity a Presbyterian minister in the same state of Louisiana, where he now resides. At the age of about sixty-five he came to Graymoor to try out his vocation as a Tertiary Brother living in a Religious House. The northern climate, especially our severe winters, put too severe a tax on his rather frail health, after a protracted illness he returned to his daughter's home in the Southland with the expectation of soon passing over Jordan but instead God has wonderfully prolonged his life and he is still in active missionary work, as a zealous Tertiary Brother of the Atonement. We now quote from the letter above referred to, which bears the date of Jan. 23, 1921.*

It seems strange to me after the many vicissitudes of several years past (and they have been very many) that I should now be addressing you from the selfsame spot from which I first wrote you nearly nine years ago.

And right here where I began my mission work for our holy Church it seems our good Lord is going to allow me to finish it; along with my life.

I left Shamrock for this place last Monday night arriving at Alexandria at 12 o'clock and came down here on an early train next morning—very much tired and unnerved and to say the truth I have not entirely recovered yet—but am getting better daily.

I found the Mission affairs here in very bad shape. When I left here for Graymoor in 1912 the Mission was alive and prosperous and I left behind me a large, thoroughly organized and very interesting Sunday school. I find that they have not pretended to have any Sunday School at all for more than seven years; in fact did not attempt it more than two months after my departure.

To make it worse about the time I left they made a change in the manner of ministering to the Mission as follows—up to that time the priest who only says Mass once a month—on the fourth Sunday used to come on Saturday afternoon and give a night service, stay here that night and say Mass and give instruction next day, leaving in the afternoon.

Since the change above referred to, the priest gets here at 11 o'clock a. m. hears some Confessions, says Mass, administers Holy Communion to a few, gets his dinner and leaves at 1 p. m. Has no time to catechize or instruct the children and no one else has been doing it. At that we are better off than most of these needy missions inasmuch as we do get our monthly service on Sunday. Most of them get a week-day service if any.

Some old friends here were glad I came, principally I suppose because of having Sunday school re-established. They want me to go right ahead and organize and conduct Sunday school Sunday morning before the arrival of the priest; but I told them, nay. That I would take no step to start Sunday school till I consulted the priest and had his consent and approval which, of course, he readily gave and at Mass yesterday morning announced that I would hold a meeting that afternoon to organize the school and that he "expected both children and parents to attend it." So I held the meeting and enrolled twenty-six—much better than I expected for a start.

Most of them will have to prepare for first Confession and Holy Communion as rapidly as possible and among them are several for whom I stood Godfather during my first mission work here and, as I have before told you, two of my Sunday school girls of that period are now professed Sisters of Divine Providence, teaching Sisters, and I pray God to strengthen and aid me to train and start some more on the same road.

INDIA LOOKS WESTWARD

Very Rev. and dear Father:

After sending my appeal for our Mylapore Seminary together with a group-photo of our students last June, which was fortunately reproduced in THE LAMP of September, 1921 as the Seminary of the Archdiocese of Madras, I received $50 for 50 Masses. Probably some alms have been sent also to the Archdiocese of Madras on account of this mistake. There is no seminary in Madras which is an Archdiocese, whereas in Mylapore which is quite distinct from Madras ,there is a seminary belonging to the Diocese of Mylapore.

Whilst thanking you for your past kindness, I take the liberty of making another appeal for our seminary which is going through great financial straits. Our seminary has at present 22 students. We have to spend monthly about $200 for its upkeep which the Diocese in its present critical condition cannot for long continue to pay. Hence I am afraid this seminary which is such a necessity for supplying priests to the Diocese may soon have to be closed and the consequences then would be simply disastrous. Kindly therefore, dear Father, remember us in your generous charity and enlist the sympathy of your friends and benefactors for our cause. I would be entirely thankful if you would kindly send me some Mass Intentions as by these means I could buy some spiritual books for our seminary library which I regret to say is very poorly furnished. I beg to remain.

Yours very sincerely in Christ,
S. MARIANANDAM.
San Thome' Seminary, Mylapore Diocese, Madras, B. I.

NOTE: *Any funds sent to Graymoor in response to this appeal will be forwarded without delay to San Thome' Seminary.*

REPORT OF MONEYS DISBURSED BY THE UNION THAT NOTHING BE LOST DURING AUGUST.

AFRICA

Rt. Rev. J. Biermans, Kampala, Uganda: Mass Int., $100.; gifts for support of the Missions and for the Seminary: $29.50; total: $129.50.—Rt. Rev. G. Grison, Stanley-Falls, Belgian Congo: M. I., $50.—Rt. Rev. A. Declercq, Lulubourg, Belgian Congo: M. I., $50.—Rt. Rev. J. Simon, Pella, Namaqualand: M. I., $25. Dom. F. Osterrach, O. S. B., Pietersburg, Transvaal: M. I., $50.—Rev. Fr. A. Negri, Gulu, Uganda: M. I., $15.—Rev. Mother Cecelia, Kampala, Uganda: Alms: $187.

AUSTRIA AND GERMANY

His Em. F. Card. Piffl, Vienna: Mass Int., $21.; alms, $37.50; total: $58.50—Rev. Dr. A. Hlond, Vienna, alms, $25. Rev. M. Mommertz, Gladbach: M. I., $15.-Rev. R. Schulte, Kelkheim: M. I., $10.

CHINA

Rt. Rev. P. A. Faveau, C. M., Hang Chow: Mass Int., $50.; for Catechists, $25.; total: $75.—Rt. Rev. M. Chiolino, Honan: M. I., $25.—V. Rev. C. Daems, Tsinchow: M. I., $15.—Rev. Leo Ting, C. M., Chii Chow Fu: M. I., $10.; Catechists, $13.; Dispensary, $10.; total: $33.—Rev. X. Fou, C. M., Yen Chow: M. I., $15.—Rev. J. M. Ouang, Kin Wha Fu: M. I., $10.—Rev. H. Sepieter, C. S. M., Jui Chow Fu: M. I., $15.; gifts $10.; total: $25.—Rev. Luke Ting, C. M., Linanhsien: M. I., $10.—Fr. Bonaventura, O. F. M., M. I., $25.

INDIA

Most Rev. Archb'p J. Aelen, Madras: M. I., $25.—Most Rev. E. J. Morel, Pondicherry: M. I., $25.—Rt. Rev. M. Despatures, Mysore: M. I., $15.—Rt. Rev. T. Kurialacherry, Changanacherry: M. I., $50.—Rt. Rev. P. Perini, S. J., Mangalore: M. I., $50.; Catechists, $50.; total: $100.—V. Rev. A. Bruder, S. J., Poona: M. I., $15.—Rev. Fr. Dominic, D. C., Masnaman: M. I., $50.—Rev. A. Zearo, S. J., Venoor: M. I., $15.—Rev. H. Westropp, S. J., Poona: M. I., $10.—Rev. R. D. Sequeira, Kokkada: M. I., $15; gifts, $10.; total: $25.—Rev. T. Mukalel, Kottayam: M. I., $10.—Rev. J. M. Minezes, Manjeshwar: M. I., $15.—Rev. E. L. Mathias, Mangalore: M. I., $15.—Rev. P. Moyniel, Bangalore: M. I., $15.—Rev. E. Loubiere, Cuddalore: M. I., $25.—Rev. Leopold of St. Joseph, D. C., Elthuruth: M. I., $15.—Rev. J. B. D'Sa, Moodbidvi: M. I., $10.—Rev. Bro. Alexis, O. F. M., Bellary: $5.—Rev. S. G. Prakasar, Nallur: M. I., $10.

ITALY

Rt. Rev. I. Papadopulos, Rome: for Russian Relief: $10.; for Poland, $15.; total: $25.—Rt. Rev. G. Zaccherini, O. F. M., Civita Catellana: M. I., $25.—Rt. Rev. D. I. Lanslots, O. S. B., for the Capuchin Sisters in Rome: $10.—Most Rev. A. Rigo, Rome: M. I., $100.; for the Poor Clares, $60.25; total: $160.25.—Rev. P. R. Pancini, O. D. C., Florence: M. I., $20.50—V. Rev. P. M. Cocanlloro, O. F. M., Assissi: M. I., $100.; for the Poor Clares, $11.—Rev. J. B. Pedrana, Verona: M. I., $10.—Rev. A. S. Rodriguez, Rome: M. I., $15.—Rev. Mother C. Reatelli, P. C., Alcamo: alms: $25.—Ven. Sr. C. Rognoni, P. C., Assissi: for 30 Masses for the Graymoor benefactors $30.

JAPAN

Rt. Rev. J. B. Castanier, Osaka: M. I., $100.; Catechists: $20.; total: $120.—V. Rev. S. Kinold, O. F. M., Sapporo: M. I., $120.—Rev. I. Nakada, Nagasaki: M. I., $10.—Rev. E. Perez, O. P., Tainan, Formosa: M. I., $15.

HOLY CHILDHOOD ASSOCIATION

Received for Membership in the Association: $17.88.

KOREA

Rt. Rev. F. Demange, Taikou: For Seminarians, $10.—V. Rev. J. Vermorel, Napaoni: M. I., $15.—Rev. C. Ferrand, Taikou: M. I., $15; for Catechists: $21.; total: $36.—Rev. Ch. Peynet, Taikou: M. I., $10.

MEDICAL MISSION BRANCH

St. Joseph's Hospital: Ning Po: (Sr. Gilbert) gifts, $100.—Rev. Mother Trinity, O. S. D., Holy Childhood Orphanage Foochow: $61.—Immaculata Orphanage Fangtze: (Sr. Symphorianna) $55.—Rev. Mother Mary, Wenchow: $51.—Mission of St. Sebastian, Chefoo: (Sr. M. Bernardine) $80.-25—House of Mercy, Chentingfu: (Sr. Guerlain) $5.—Holy Childhood Hosp. Pekin: (Sr. Agnes) $50.50—The Kashing Orphanage, (Sr. Levallois) $53.—Ven Sr. Xavier, Chusan: $53.

NEAR EAST AND ASIA MINOR

Rt. Rev. Geo. Calavassy, Constantinople: M. I., $566.; alms: $39.96; total: $605.96.—Rev. J. Naayem, Chaldean Relief Fund: $387.75—Rev. J. E. Cote, Damas Syria: M. I., $10.

THE PHILIPPINE ISLANDS

Rev. H. David, Baguio: M. I. for the needy Missions, $100., gifts for the Church of Our Lady of the Atonement, $191.25; total: $291.25.—Rev. P. Hubaux, Pasig, Rizal: for the school, $25.; Mass Int., $25.; total: $50.

MISCELLANEOUS MISSIONS

Domestic: Rt. Rev. J. R. Crimont, S. J., Juneau: Mass Int., $32.; gifts for the Little Flower Missions: $223.—Rev. J. E. Burke, for the Negro Missions, $6.—Rev. Fr. Salvator, S. A., Hereford, Tex. $5.—National Shrine of the Imm. Con., Washington, D. C.: $5.—Sr. Leo, S. A., Hereford, Tex.: $5.—Catholic Literature, $5.

Mass intentions distributed in the U. S. A.—Rev. A. P., $15.—Rev. Jose C., $35.—Rev. J. C.: $146.—Rev. A. F., $15.—Rev. A. Van S., $20.—Rev. C. S., $15.—Rev. P. J. F., $56.-40—Rev. R. W., $25.—Rev. B. A., $15.—Rev. F. A., $15.—Rev. C. C., $25.—Rev. J. A. C., $10.—Rev. P. J. C., $19.—total: $411.40 for Dom. Masses.

Foreign:—His Em. A. Card. Bello, Lisbon, Portugal: gifts: $17.—Rt. Rev. J. T. O. Zabalza, O. M. Cap., Guam: M. I., $50.—Rt. Rev. M. G. Vuylsteke, O. P., Curacao: M. I. $100.—V. Rev. Fr. Provincial, O. F. M., Ljubljana, Jugoslavia: M. I., $50.—Rev. Can. Dockhal, Zagreb, Jugoslavia: Alms: $44.70—V. Rev. R. Brotons, O. F. M., Valencia, Spain: M. I., $50.—Rev. C. Marcault, Chinon, France: for Church Unity Octave Work, $50.—Redemptorist Fathers, Quebec, $1.—Rev. Ange de Villette, O. F. M., M. I., $25.—Rev. P. Bihain, Port de Paix, Haiti: M. I., $25.—Rev. Jose DeSamber, Brussels, Belgium: M. I., $25.—Rev. G. Verschaffelt, Ghent, Belgium: M. I., $25.—Rev. J. P. Roque, Porte de Moz, Portugal: M. I., $15.—Rev. A. Lecorre, O. M. I., Calgary, Canada: M. I., $15.—Rev. P. P. Ruano, O. P., San Jose, Costa Rica: M. I., $10.—Rev. Fr. Hugo, Brazil: M. I., $25.—Sr. Hildegarde O. S. B., Carlisle, Engl. $25.—Rev. Mother Anacleta, Jerusalem, Palestine: $2.50—Sr. M. de Pesserosy, Ghent, Belgium: $5.

Total disbursements: $5,229.94.

Latest Appeal

A special appeal for funds to aid the 500,000 or more refugees made homeless by the advance of the Turks and the burning of the Christian sections of Smyrna, has been sent out. The condition of the innocent and homeless victims of this disaster, especially the women and children is most pathetic. We shall forward any donations towards their relief to Bishop Calavassy.

SOME OF SISTER TRINITY'S ORPHANS

To the Treasurer of the *Union-That-Nothing-Be-Lost*
Dear Brother Fidelis:

I have received safely your very welcome cheque for $52.50 gifts from the Readers of THE LAMP.

My hearty thanks to you and to our benefactors for their continuous charity to us. God may bless them, rewarding them with spiritual gifts in return for their charitable alms.

Enclosed I am sending you a picture of the poor invalids received since January of this year. The girl who is nearest to me, (we call her Josephine, because she was brought to us in March, month dedicated to St. Joseph.) Josephine, was born deaf and dumb, squinteyed, her hands and feet being very weak, so she is able to do nothing to help herself. She was cared for by her dear mother until four years of age, afterward her mother died and then her father intended to throw her into the river, but fortunately a Catholic neighbor woman, offered to look out some charitable person to care for the poor invalid girl and so brought her to us. She was not disappointed in coming to our mission for have we not left our dear parents, family and country to serve Our dear Lord in His helpless creatures? Josephine was received with love and she is living with us very happily in the Holy Childhood. She has found here many mothers to care for her with maternal love and many other girls her loving companions, instead of her cruel father.

Some of Sister Trinity's Invalid Orphans.

Oh how wonderful is Divine Providence! How beautiful is Christian Charity; save for this, Josephine would ere this have perished by drowning.

Let us pray that our dear Lord may grant to us His Divine Grace to be most fervent every day in His service, we with our corporal sacrifices, others with their prayers and material cooperation.

Let me thank again all our dear benefactors, offering our humble prayers in return for all their kindness to us.

Faithfully yours in Christ
SISTER TRINITY, O. S. D.

SISTER MARY IS GRATEFUI

Dear Brother Fidelis:

Need I tell you how welcome, how very welcome, your kind gift was; many thanks to Rev. Fr. Minister for his kindness to our far-away Mission. As a matter of fact we always have "Babies on Sale." A long line of three year old mites are waiting for a Fairy godfather or god-mother in the United States, not to mention a myriad from one or two months upwards.

The Baby Hole (a place prepared to receive children when the doors are closed) is used at all hours; a small inhabitant probably a day or so old, was picked out of it the other day, indeed far from the first, or the last, at that age! There was one brought to us that the parents declared was dead, the coffin ready and the little one wrapped up to put inside when the man hired to carry it away, was frightened by the moving arms, and instead of carrying it to the mountain side, brought it to the Sisters. Little by little it has recovered, the delicate face attracts us, perhaps it is because we know the terrible death it escaped so narrowly.

May we be brought more and more every year; for if we cannot save the frail bodies, at least we can people heaven!

Most gratefully and humbly yours in Christ
Wenchow, China. SISTER MARY

A BURSE FOR MEDICAL MISSIONS

We wish to create a Burse of One Thousand Dollars towards an Endowment Fund for Medical Missions. Who will supply this Mustard Seed—*Whole or In Part?*

Guild of the Little Flower

IMPORTANT CORRESPONDENCE

Dear Father Paul:

In connection with our letter to the Little Flower, asking her to send vocations so we may secure Sisters for the Ketchikan Hospital, permit me to send you copies of two letters just received: One is from Fr. Van der Pol, Ketchikan; the other from the Mother General of the Sisters of St. Joseph of Peace. They throw more light on what we expect from Ven. Sister Teresa for Ketchikan. Sister Teresa of Lisieux does not need the information contained in that correspondence: She is well informed in her place of vantage in Heaven. But some little soul, desiring to offer itself to be her missionary in Alaska, may wish to be satisfied on the qualifications which Mother M. Agatha desires on the part of applicants for Membership in her Community. These qualifications are set down clearly and simply in Mother General's letter. I suppose however that these are not of such an iron-jacket nature that an exception could not be made on a less important point, in favor of some exceptionally vital quality in the postulant. Some timid natures may be so strongly anchored in a deep sense of their unworthiness, that they think they are not called of God to the religious sacrifice. But they should take courage and confidence in the simple rules laid down by the Law of the Church: desire, in itself, if prompted by a pure intention and backed up by fitness for the mode of life and the kind of work to be embraced, is sufficient indication of a religious vocation.

Though in the letter to the Little Flower, only the address of Mother Provincial, (Western Province) is given, it may be more convenient, for the persons in the Eastern States, to refer them to the address of Mother General: Mother M. Agatha, Care of St. Joseph's Home, 81 York Street, Jersey City, N. J.

I sincerely hope that the Little Flower will choose THE LAMP as the instrument through which her clarion call for vocations in behalf of Alaska will be sent to the souls predestinated to missionarize, under her colors, on her northland field.

In this hope, we are praying and eagerly waiting.

Sincerely and faithfully yours in Christ,
✠ JOSEPH R. CRIMONT, S. J.
Bishop of Alaska.

ADVENIAT REGNUM TUUM

Rt. Rev, dear Bishop:

Please excuse my not answering sooner your kind letter of June 5th; but we could not have a Council meeting until today. And now I am sorry to say we have decided not to take up any work until we get more subjects. But as soon as Your Lordship sends us at least five suitable postulants under twenty-five years of age who have not been already in another Community, we will certainly be only too pleased to help you in the good work in Ketchikan.

So there is something for the Little Flower to do, and I know she can if she will.

We have already promised the Oblate Fathers to start a School next September, and a secular priest wants us to take charge of his school in Seattle; but we had to refuse the latter.

Begging your blessing on our work, I am, Rt. Rev. Bishop, Your Lordship's

Humble and obedient child in Jesus Christ,
SR. M. AGATHA,
(Superior General)

St. Joseph's Home, Jersey City, N. J.

Dear Bishop:

Well, *fervet opus.*

The plans are on their way to Beezer Bros. The news has been enthusiastically received, and Dr. Mustard, who is in the graces of the nurses for the present told me that the matron had assured him that they would quit when the Catholics were to build.

The natives have come from Metlakatla to inquire whether we are going to build, and said they had heard that the new hospital would receive them. That too seems to be the feature that appeals to the public. Hence as a missionary work it will be the greatest work that has been undertaken for years and will undo much of the oversight of the past years. If Ketchikan goes down, the Ketchikan General Hospital of the Little Flower will be the centre of an Indian Mission.

Fiducialiter agam et non timebo, seems to be a good motto.

Immediately after the fourth we will break ground. That will take two weeks. That will give Ellingen time to clear up his business. Please tell him so. I know that I am too old to look after everything.

I have called the most intelligent members of the Metlakatla Council to meet in order to secure a part of the Duncan Fund. The doctors will take up some subscriptions.

Please have the good Sisters share from the beginning in our act of Faith, Hope and Charity.

The Bazaar is now taking all my time. After that, the many other problems.

We must leave the financial success to the Giver of all good gifts; there is no doubt about the good to be done. In that spirit alone we ought to go ahead full-speed. Pray for us.

Very respectfully in Dno,
J. VAN DER POL, S. J.

THE BISHOP OF ALASKA AN INSPIRATION

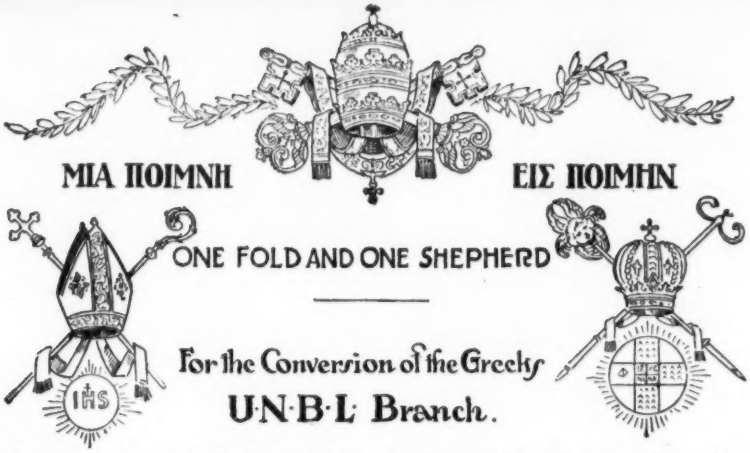
The April Issue of The Lamp placed before its readers a picture of Rt. Rev. Joseph R. Crimont, S. J., Bishop of Alaska in his winter attire. More than one Reader will undoubtedly be impressed by it.

The Missionary spirit is slowly civilizing the world, but it is very difficult for it to gain a powerful momentum in these days of materialism and ease, and so this man stands as a shining example of pious souls who fear neither climatic conditions nor privations in the saving of the souls of which Christ is so much in need.

May the example of the Rt. Rev. J. R. Crimont be an inspiration for all of us.

Raymond Verimont
Catholic Priest

Denton, Texas



For the Conversion of the Greeks

U·N·B·L Branch.

ROSARIES FOR THE CONSTANTINOPLE BREAD LEAGUERS

We once again repeat the promise to send a Rosary *especially blessed for the purpose by His Holiness, Pope Pius XI*, to all those who will maintain for one or more days a student in Bishop Calavassy's Seminary at Constantinople for the education of native Greek Priests.

As stated by Monsignor Calavassy, fifty cents will support a student for one day, one dollar for two days, five dollars for ten days, or ten students for one day.

We stated last month that any of our Readers in responding to the appeal sent out to them to help raise a united offering of the *U. N. B. L.* of One Hundred Thousand Dollars for 1922, can write "Constantinople" across their Self-Denial Envelope and it will be credited to that object, and one of the Papal Rosaries will be sent to their address. We have no doubt that next month we shall have a much longer list of contributors to the Constantinople Bread League to report than is printed below. As we write this the September LAMP is just being mailed to our Subscribers and consequently the response to the above suggestion does not show in the list of New Members of the Bread League printed below.

TREASURER'S REPORT OF NEW MEMBERS TO C. B. L.

Contributions to Bread League since last report: Mrs. F. Mackintosh, $1; E. J. Gitter, 50c; M. E. Murray, $1; Mary McSulla, $5; John A. Kennedy, $1; Mrs. John J. Paulin, 50c; Sr. M. F., $1; K. G. Coffey, $5; F. McGlone, 50c; T. J. Regan, 50c; Mrs. H. Gunter, $1; Mrs. L. McNally, $1; Mrs. J. Niedermeier, $1; Mrs. W. Carr, $1; Alice J. Perry, $5; C. Connors, 50c; Mrs. Wrisley, 50c; Mrs. Hardison, $1; Mary Murray, $1; Mrs. B. Murphy, $2; Mrs. Wintjen, 50c.

RELIGIOUS POSITION IN RUSSIAN TERRITORIES

The religious position in Soviet Russia and the territories of the former Russian Empire have loomed large in the eyes of the world, partly on account of the persecution of the Russian Orthodox Church by the Bolshevists, and partly, also, because of their attempt to set up an Orthodox Church on lines of their own and in sympathy with their regime. At one time the Bolshevists attempted to found a so-called Church on the foundation of a general mix-up of Christian and Jewish doctrines; but that fizzled out, and nothing more was heard of it. At Genoa George Chicherin said that there is perfect religious freedom in Russia. But that freedom exists only for the dead, and as part of their campaign to secure religious freedom, the Soviet Government has condemned to death 28 Bishops and Metropolitans and some 1215 of the lower clergy. The Council of the Russian Church, which gives out these figures, says that numbers of ecclesiastics have already suffered the death penalty.

But apart from the Orthodox Russians, there is the question of the Uniates, who while using a Greek Rite are yet in full communion with the Apostolic See of Rome. One of the big men of the Uniates is the Abbe Fiodorov, who still manages to survive in Petrograd. He has founded an order of Sisters of the Holy Ghost, whose work is to bring about a religious revival in Russia. But this is by no means the first attempt to found an order of Sisters in Petrograd.

Attempts of the same kind were made in the time of the Monarchy, even before religious freedom was proclaimed by the Czar, and when Roman Catholics suffered a virtual state of persecution. There is also a very considerable Uniate Roman Catholic movement in the Ukraine, where the Redemptorists, with the active approval of Archbishop Szeptycki have opened a house of missions in the archiepiscopal city of Leopol in Galicia. This house is sending out missionaries to evangelize the Ukrainians of the Caucasus, in the region of the San river, which passes through Przemysl in Galicia, and forms the western border of the Ukraine, as the Caucasus forms the eastern. The missionaries engaged on this work are mostly drawn from among the three million Catholic Ukrainians of Eastern Poland.

Then again, there is a considerable Ruthenian, or White Russian, missionary movement. The members of these missions are carrying on an extensive work in Southern Russia. Their language is that spoken by the people amongst whom they are working, and from all accounts this bond of common language is greatly responsible for the extraordinary success that is attending this particular movement.

Chaldean Rescue

IN THE GARDEN OF EDEN

Sandwiched between the countries of Persia and Turkey is a little land famed in tradition as the Garden of Eden. In olden days known as Assyria and Chaldea, we call it to-day Mesopotamia, the home of the most ancient nation in the world. Its story goes back to 4,000 B. C. Here thousands of years ago was Babylon with its marvelous hanging gardens and here was Ninive where Jonas the prophet preached.

From this land come the Magi to Bethlehem. Our Lord spoke its language. St. Thomas the Apostle brought its people the faith and so nobly did they spread it that the head of the Church in Chaldea, the Patriarch, soon ruled 200 dioceses and 100,000,000 Christians.

A Land of Martyrs

Stationed as an outpost of Christian conquest, however, for nineteen centuries these people have borne the brunt of infidel hatred. Five centuries ago came the Turk, and what was a flourishing race of from ten to fifteen million Christians was reduced by 1915 to 700,000 souls. Naturally industrious, successful in business, and always better educated than the Islamites around them, the brave people still aspired to a national life and contented happiness in their classic valleys. Then came the Great War and while Christian nations bore madly against each other the Mohadmedans perpetrated their latest attempt to exterminate the Christians within their realms. One-third of the 700,000 Assyro-Chaldeans were massacred, including six of Chaldea's twelve Bishops and more than one-third of its priests, nine of the eleven dioceses being completely destroyed.

To-day

To-day a cowering remnant of perhaps 450,000 remain a sad spectre to testify to inhuman, bloodthirsty fury. Shall the Turk drive this nation from the earth.

TO RE-ESTABLISH SISTERHOODS IN THE GARDEN OF EDEN

As a result of persecutions and massacres by the Turkish and Kurdish hordes against the Christians of Chaldea, the Sisterhoods of that country have been decimated. Orphanages, hospitals and schools have been destroyed, so that the young, deprived of Catholic education and influence, are fast becoming an easy prey to the many proselytising agencies which carry on their work under the guise of a misplaced and misdirected philanthropy. As we know, and know too often by sad experience, unless the youth of a nation be safeguarded at a tender age, and nurtured in the principles of its religion, it is only a question of time when that religion will be utterly forsaken. With a view of preventing such a catastrophe, the Rev. Joseph Naayem, O. I., a Chaldean priest, sent by the Bishops to this country, has undertaken the task of procuring a number of young women from his native land to have them educated with the Sisters in this country and subsequently to have them re-establish the Sisterhoods and institutions in Chaldea. To do this requires effort and means. Already, many of our leading academies and institutions have generously offered to give an education to these young women and then fit them for the great work which has been entrusted to them. The cost of transportation for each young woman will be Three hundred and fifty dollars ($350.00) and there are fifty-four young women already promised this free education. This good priest appeals to us, brothers and sisters in religion, to help him in this charitable and chivalrous enterprise. It is an opportunity for us to exercise the great virtue of charity, in behalf of a people who since the coming of Christ have tenaciously clung to their faith despite centuries of the most barbarous persecution.

The *U. N. B. L.* will forward any donation for the above object.

PATRONS TO THE CHALDEAN RESCUE
(Continued)

Miss M. I. Padceln; Miss Sarah C. Baker; Miss Barbara Stack; Mary E. Quam; L. Martin; Mary Kengle; J. Burke; Miss M. E. Naughton; Mrs. Wm. Breslin; Mrs. M. Wiles; Mrs. J. M. Fox; T. McCormick; Mrs. Anna Tracey; Miss Catherine Corboy; Mrs. Anna McGonigle; Mrs. S. Ostrowski; Dr. R. O. Ostrowski; E. G. Feiertag; Theresa Heintz; William A. Meenan; Mrs. Annie Bennett; Miss K. Touhey; Miss A. Boyle; Dr. J. E. Lenney; Mrs. W. Bennessey; Malton Boyce; Andrew Maphey; Mrs. Anna Buseman; Mrs. S. Rees; Miss M. Fanning; Mrs. J. Nawn; Mrs. Joseph Woods; Jean McGregor; Miss Nora Walsh; Mrs. James Garrity; Mrs. James Dougherty; John Shinabeck; Mary C. Gill Frank G. Haltman; Mrs. E. Ran; Mrs. Julia Gatje; Mrs. G. Russell; Mrs. J. Jennings; Mrs. James Acormoy; Mrs. F. C. Keele; Elizabeth A. Hohlefelder; Mrs. Geo. Neum, Jr.; Julia A. Hart; Mrs. J. McGhee; Charles J. Gallagher, Mr. Joseph Momoll; Mrs. Geo. W. Truhot; Mrs. Nevett; Flora P. McKenney; Elizabeth A. Leary; M. C. Coover; W. A. Westeman; Mrs. O. Moeller; Mrs. M. J. Tierney; Marie E. Vieira; Mrs. W. Gosser; Margaret Keho; Mrs. W. F. Harrington; Mrs. Julia Dillon; Mrs. J. Lutman; Mrs. J. C. Oechslein; Mrs. Humekeus; Mr. John L. Banner; Mrs. P. J. Gavin; E. T. Reidy; R. T. Hansbury; Mr. J. O'Keefe; Francis J. O'Neil; Mrs. E. Buettner; R. I. Benton; John A. Reinhart; Agnes V. Shannon; Miss M. B. Dalton; Frank W. Schreck; Mary Fanning; Mrs. F. J. Webb; M. A. Crowley; James Collins; Clara M. Norpel; Mrs. C. C. Alguire; Mrs. D. Connor; Mrs. C. Reilly; Mr. Joseph Lenerginger; Miss A. Strolensky; S. J. Mursyn; Mrs. L. Medieros; Mrs. J. A. Dillon; E. Spoo; J. F. Maisonneuve.

A Word from Father Naayem Showing that Lamp Readers are Helping

"I have just received a letter from Brother Fidelis, enclosing a check for $225.75 gifts from the Readers of The Lamp for the Chaldean Rescue Fund."

AUNT HELEN'S LETTER

My dear Boys and Girls:

When you stacked your books at the close of school, many of you thought, perhaps, that you would be glad never again to see the inside of a school room. With what joy did you anticipate the blissful weeks of vacation! I trust your fondest dreams of a good time have been realized and that the opening of school found you as eager to return to your classes, as you had been to leave them. It is human nature to want to get away from monotony, and what sometimes seems a dislike for study, is simply the natural desire for change. If one of Our Boys and Girls had to choose between wealth and education, it would hardly be necessary to point out the wisdom of choosing the latter. There is no particular period in life set apart for the acquisition of wealth, but every one knows that youth is the time to train the mind for the education which does not stop when we are graduated, but continues as long as we live. We live and learn.

Recently I asked a young Catholic girl how she spent her vacation and she replied promptly, "O, mostly in reading; I have a library ticket, you know."

I knew, of course, she referred to the Public Library. Without a doubt this is a great institution, when its privileges are used with discretion, but think of the moral injury a child can suffer during one vacation, if allowed free access to its shelves and assisted, perhaps, in the selection of reading matter, by a librarian who has in mind, chiefly, entertainment and 'killing time.'

God created the minds of children pure and sweet like a limpid brooklet, but even the most sparkling brook can be changed into a filthy pool if hogs wallow in it. It is the same with our minds; if they wallow in all kinds of fetid fiction, as a natural consequence, they will teem with evil thoughts and suggestions. Good books need not be tedious and 'goody-goody.' For pure romance and thrilling adventure the works of our own Catholic authors are unsurpassed. We Catholics are not sufficiently loyal to Catholic writers. Like "seeing America first," we should give the preference to books that picture life from our own viewpoint and in this way help to popularize a class of ficton which is entirely free from that all too prevalent undercurrent of immorality.

Very likely many of the Boys and Girls have already reorganized their mission clubs where it was necessary on account of the members being absent more or less, during the summer months. We dare not turn our backs on the poor pagans crying to us from the wilderness and it is only by making little sacrifices cheerfully, that we are able to keep the fire of zeal fanned into a steady flame.

The close of 1922 is not far off. Let us beg Our Queen of the Holy Rosary this month especially, to help us make this year one that will fill us with consolation in time and eternity. Just two months more to work for the Chinese Baby Prize and don't forget that the winning club is going to have a picture of THAT BABY if Aunt Helen has to take her No. 2 Brownie and go after it!

AUNT HELEN

HOLY CHILDHOOD CATECHISM

Chapter IX (continued)

Do the Mission Aid Organizations help these seminaries and apostolic schools financially?

No; they assist only missionaries who are actually laboring in the Foreign Fields.

How, then, are these institutions supported?

They appeal through their publications and distribute mission literature.

Is it true that the American youth is unwilling to make the sacrifice required for the foreign missions?

It is not true. There are many who said that we could get the money to build these seminaries, but not the vocations. Experience has shown this statement to be false. Vocations are not plentiful, but they will be when Catholics know more of the movement.

Where may an American apply who feels she is called to labor as a foreign missionary Sister?

..(1).At Maryknoll, Ossining, New York, where there is a band of young women called the Teresians. They were founded by the Superior of the Catholic Foreign Mission Society. At present they are engaged in clerical work, live in common and wear a uniform dress. They will soon be established as a religious community.

(2) In Baltimore, Md., there is a branch of the Franciscan Sisters of St. Mary's Abbey, Mill Hill, England. They have a foundation in Uganda, British East Africa, where they assist the priests of St. Joseph's Foreign Missionary Society, popularly known as the Mill Hill Fathers.

(3) At Techny, Ill., are the Missionary Sisters, Servants of the Holy Ghost. They were founded in Germany and labor in foreign missions, especially Shantung, China, under the direction of the Fathers of the Divine Word.

(4) In Canada there are two orders of women who labor in the distant mission fields. In Quebec there are the Franciscan Missionaries of Mary, a large international Sisterhood, with many foundations in Europe and in the Orient. In Montreal there are the Sisters of the Immaculate Conception, a small community with foundations in Canton, China and on the Island of Shek Lung, off the coast of China, where they care for about seven hundred lepers. Both of the above Sisterhoods, have American subjects.

NEW INTERNATIONAL DIRECTOR OF THE HOLY CHILDHOOD APPOINTED

Monsignor Roger de Teil who for a period of ten years ably and most successfully labored as Director General of the Holy Childhood, passed away to his reward May 19, 1922. On the feast of Easter, while assisting at the Pontifical Mass in Notre Dame Cathedral, Paris, he suffered a stroke which paralyzed his left side. After a few weeks of intense but patient suffering he was called away to receive the reward merited by his zeal and fidelity in pleading the cause of abandoned heathen children. Surely the gate of Heaven must have opened wide to receive him who during ten years had been so indefatigibly active in making it possible to rescue hundreds of thousands of unbaptized pagan waifs.

A recent cable from Paris announces the appointment of his successor in Abbe Merio, Secretary to His Grace the Archbishop of Rouen, France. May his administration be equally successful as that of his lamented predecessor, during whose term of office the Annual Receipts of the Association were doubled. The widened scope of the work calls for a readjustment of forces, and the establishment of the Association's headquarters in the centre of Christendom will probably be the first step undertaken by the New Director General. Twenty-five millions of little ones, who are members of this beautiful children's Association the world over, are even now mingling with their prayers for the repose of the soul of their departed leader, an appeal to the Holy Spirit for light and guidance for him who is now at the helm.

The importance of the office entrusted to Abbe Merio may be seen from a brief review of the past year. The Holy Childhood Association collected: 4,571,410 francs in Europe; 36,384 francs in Asia; 19,718 francs in Africa; 2,361,696 francs in America; 63,336 francs in Oceanica.

These offerings, along with interests on deposits and a small reserve fund, brought the entire receipts of the year up to 8,395,007 francs or a little over one million dollars.

Only 236 out of 301 missions aided by the Association sent in a report of results. These statistics show that 1140 orphanages, 14,025 schools, and 3,796 workshops were supported by the Association, in which 449,027 children were cared for and educated. In addition 403,413 children were rescued and died shortly after baptism.

All this is a fine illustration of what even infant missionaries can do when banded together.—"Little drops of water, little grains of sand, make the mighty ocean and the beauteous land."

Mrs. D. C. G., Kansas City, Mo.: "Enclosed find one dollar for the enrollment of my two little grandchildren, Martha Catherine Laird, aged six and her brother James Henry, aged twenty-two months, my nephew Albert Loraine Thomas, aged nine years and my little niece Mary Antoinette Thomas aged five years. Please send mite box, as I want them to become interested in the H. C. A. I ask your prayers for James Henry Laird, who is delicate, that he may grow up to be a good strong boy."

It is our duty to pray for each other and we are sure that every Boy and Girl that reads Mrs. D. C. G.'s letter will say a prayer for her intention. Now that little James Henry is a member of the H. C. A. he will also share in the prayers of the ransomed pagan children and good missionaries.

Mrs. M. T., Yonkers, N. Y.: "I wish my nephew, Charles Luce, to become a member of the H. C. A. and enclose $5.00 for a Chinese baby. He will receive First Holy Communion next Sunday."

What gift more precious could Charles have offered Our Lord on that happiest of Days, than the ransomed soul of a little child?

Mrs. A. S. M., Cleveland Heights, O.: "Dear Aunt Helen: Enclosed please find check for two dollars, the contents of my little daughter's mite box. She is proud of her adopted Chinese baby named Rita Marie. Kindly mail another mite box. Every good wish for the success of the foreign missions."

When Little Rita Marie in far away China is old enough to say her prayers, she will not forget to pray for the godmother who ransomed her from paganism.

George Molloy, Worcester, Mass.: "Dear Aunt Helen: Enclosed kindly find a money order for one dollar, which I saved up in my mite box and am sending to you."

In heaven, every one of the pennies you send for the pagan children, George, will be more precious than the finest diamond. Now aren't you glad you didn't spend them for gum and candy?

Catherine Hofherr, Baltimore, Md.: "Dear Aunt Helen: Enclosed please find $7.00 the result of the four mite boxes sent to William, Margaret, Minnie and Catherine. $5.00 is to buy a Chinese baby, to be named Mary Theresa and the two remaining dollars are to go towards her support. We hope to be able to send you another contribution soon."

Is this not a fruitful mite box harvest to be garnered by four little missionaries in the same family? Only the Recording Angel has kept account of all the sacrifices made by these zealous children and we know that he has placed a shining mark by the names of William, Margaret, Minnie and Catherine.

BUNNY PUFF BALL'S GOOD TIME

Myrtle Jamison Trachsel

Bunny Puff Ball sat on a log with both long ears lying flat on his back. He always dropped his ears when he was lonely, and now he was very lonely and unhappy. The twin squirrels, Teeny and Weeny, were too busy to play.

"We are helping Mamma and Papa Squirrel get the nuts stored away," explained Weeny, "Jack Frost came last night and threw them down for us."

"I wish Jack Frost had stayed away," cried Bunny, crossly, "he has spoiled everything. Guess I'll go down to the pool and play with Greeny Frog, he dont bother about nuts."

But Jack Frost had upset Greeny, too. He merely showed his head long enough to say, "Cher-er-er-gum. My but its cold! Think I will be going."

And he was gone.

Bunny knew he would hide in the mud at the bottom of the pool and sleep until spring came again. The little rabbit was feeling more lonesome than ever when a flock of black birds flew down to the pool.

"Oh come play with me, please," begged Bunny Puff Ball.

"We have no time to play," said the biggest black bird, "we are on our way to our home in the South. We only stopped for a drink."

And sure enough they were up and away as soon as they had all the cool water they wanted.

"Never mind," Bunny said to himself, "I will play with the pretty leaves. They have nothing to do but play."

He started to dance and frolic with a big yellow leaf, but soon it settled down in a little nook by a boulder and refused to move.

"There is a little violet plant here. I am going to be its blanket and keep it warm all winter."

"Well," sighed Bunny, "I didn't know you had to work now. You seem to enjoy it too. Oh here comes Jiminy Jay! He will play with me."

"No, I have no time to play," said Jiminy Jay, "I am busy planting acorns."

"Planting acorns! Now Jiminy Jay, you know you mean to eat these acorns."

"Not all of them," declared the Jay. I eat some of them and then I pay for my dinner by carrying other acorns to open spaces where they can grow."

"Planting acorns is lots of fun," he added, as he tucked an acorn away in a warm bed of leaves.

Bunny Puff Ball sat down to think. It seemed strange that everyone should be so happy when they had to work, and he should be so miserable doing nothing.

"I have nothing to do but have a good time and yet I am not having it," he sighed. Just then something soft and downy floated past the little rabbit and tickled him on the nose.

"Here, here, stop it! What is that thing?"

"Only the seed of the cat-tail," laughed the wind, "I am taking it farther down the stream where it will have a better chance to grow."

The wind blew hard at a ripe dandelion head, and the tiny little airships that carry seeds, went sailing away.

"I like to play with these little floaters," cried the wind.

Bunny could tell by his voice that he was very happy. But the little rabbit was not—he was still lonesome. Then he heard a strange voice.

"If you would happy be
Help the needy ones like me."

Bunny turned quickly. Behind him stood a flower covered with brown seed pods. "Did you speak?" asked Bunny.

The flower nodded and held out a seedy pod. The little rabbit took hold of it. "Bur-r, bur-r-rr," he said. And that was exactly right,—it was a burr. It stuck to his front paw and when he tried to brush it off with his long hind foot, it stuck to it.

"Well, I guess I'll have to take it away and plant it whether I want to or not," he laughed. It was fun to hunt the right place for it, and when he had found it he played a trick on the burr. He let it stick to a soft mullen leaf, then he put the leaf, burr and all down into a hollow place in the ground. He went back for another burr, another and still another.

"Why, I'm having a right good time!" he exclaimed. And when he passed the twin squirrels, he called out, "Don't you beg me to play with you for I can't. I'm very, very busy."

COST OF THE TEMPLE

It will be a revelation to some of those people who are forever begrudging the sums expended on the decoration of churches to be informed that according to the computation of Villalpandus, the talents of gold, silver and brass used in the construction of the Temple amounted to £7,020,227,640.

The jewels are reckoned to have exceeded this sum, but for the sake of an estimate, let their value be set down at the same amount. The vessels of gold consecrated to the use of the Temple are reckoned by Josephus at 140,000 talents, which according to Capel's reduction, are equal to £556,424,696. The vessels of silver are computed at 1,340,000 talents or £449,330,602. The silk vestments of the priests cost £1,244,000, the purple vestments of the singers £2,408,161. The trumpets amounted to £240,810; other musical instruments to £4,896.

To these expenses must be added those of other materials; the timber and stone and of the labor employed upon them, the labor being divided thus:

There were 10,000 men engaged at Lebanon in hewing timber; there were 70,000 bearers of burdens, 20,000 hewers of stone, and 3,300 overseers, all of whom were employed for seven years, and upon whom, besides their wages and food, Solomon bestowed £6,817,404.

Estimating the daily food and wages of each man at 4s and 8 d., the sum total would be £95,792,947. The costly stone and timber in the rough may be set down as at the least equal to one-third of the gold, or about £2,340,724,081. The several sums will then give a total of £25,461,354,907.—**Church Review.**

At the University of Oxford there are six houses or hostels of study under Catholic auspices, affiliated to the University.

The Santals

By Rev. L. Mellera

IV

Santal Feasts

The Santals have their regular round of feasts, especially during that season of the year when there is little work in the fields. The greatest of their feasts is called *Sohrai*—which lasts four days.

By the middle of January winter rice is harvested and the Santals secure their supply of food for the whole year. So, faithful to the instructions given by Marang Buru or the first parents, the Santals now think of enjoying themselves. A great supply of rice-beer is brewed in every house in order to keep up the Sohrai in the proper style. The evening before the feast all assemble at the Manjhi's house, and the oldest among them inaugurates this Santal carnival by saying: "Let us put mud on our eyes not to see what our neighbor does; let us put cotton in our ears not to hear what our neighbor says during the Sohrai." They then go to the Akhra (dancing place) which is close by beneath the trees and the dance begins in right earnest and continues for the greater part of the night. Rice-beer is passed round and all drink freely.

After so much drinking and dancing one would think that they would be late in getting up the next day. That is, however, not the case. The Santals can endure a great deal. Next morning all are up at day-break; no one would think of remaining in bed that morning, when they were going to decide who should be the most lucky man. They all drive their cattle to the Manjhi's house, where in an open space, a layer of rice has been spread in a circle over the ground and in the centre has been placed a single egg laid that morning. The cattle are anointed with oil and sindur is daubed on their heads; then they are let free to go and feed on the rice. All watch eagerly which animal will break the egg, and the owner of such animal is considered very lucky by all. As soon as the egg is broken, all applaud and the owner receives the congratulations of all. Then follow the religious ceremonies. They all go to the Taher Than (Sacred Grove) to offer sacrifices to Marang Buru, the Priest leading the way. First of all, sindur is put on the stones; then the Priest kills a number of fowls and scatters their blood on the stones. At last he extracts a few drops of blood from his forearm and mixes it with the blood of the fowls to complete the sacrifice and propitiate the deity. This ceremony over, they return to the village dancing and singing. At the Manjhi's house they offer fresh sacrifices of goats, pigs and fowls and they do ample justice to this meat at the festival dinner of this day.

The next three days are all given up to merry-making with the same monotonous round of dancing, music, feasting and drinking. It is the highest form of enjoyment known by the Santals.

After four days of feasting, one would naturally think that they were satisfied, and would return to their normal life. But it is not so with them. As the Sohrai is not kept on the same days in all the villages, many Santals, after the Sohrai feast in their own village go to their friends as guests in other villages and begin another Sohrai!

V

Sakrat—The Sakrat feast follows the Sohrai in quick succession. It lasts two days and it is essentially the festival of men. It is the feast of shooting competition, athletic sports and dancing of the famous Pan-Don—the sword and shield dance performed in old Santal days by the youth on the eve of the battle or on their return from victory. A stout stick has now replaced the sword, but the shield is there. Brandishing their sticks and shields the performers crouch low; then with an agile spring and unearthly yells go up in the air. A constant supply of handia (rice-beer) keeps up their martial spirits.

Satra—After the Sakrat is the Satra feast. It is not of Santal origin, but taken from the Hindus. It is the feast of the oracles. First there is a sacrifice of uncooked rice mixed with milk and betelnut, followed by a sacrifice of a pigeon or a goat at the Taher Than. Meanwhile the oracles, who are supposed to have prepared themselves by fasting and praying place themselves in a position of apparent mental absorption. They are aroused by the beating of drums and they commence violently shaking their heads and long hair and work themselves into an apparent state of involuntary and spasmodic action, which is the indication of their being possessed. Then those who wish to know the future present themselves one by one, pay their fee and question them in trembling and fear. The oracles answer them in a more or less sybilline way.

The Baha Parab—It occurs at the end of the march when the Sal Tree (Shorea robusta) is in full blossom (most of the forests are of Sal trees). It is the feast of the flowers. It lasts two days. All adorn themselves with Sal flowers, and have the usual sacrifices at the Taber Than and the same dancing and feasting that accompanies every festival. A characteristic feature of this festival is that all who go to the sacrifice, carry vessels, full of water and when the sacrifice is over, each douses those nearest to him, all being thus drenched to the skin. It is symbolic of the rain watering the earth.

The Hunting Festival—It takes place in May, consisting of a hunting party, a religious ceremony and solemn assembly. Many villages take part in it. The master of the hunt, called Tihri, first appoints the place of meeting and of the rendezvous when the hunt is over at the close of the day. Arrived at the meeting place the hunt begins. Armed with bows and arrows, sticks and axes, and accompanied by dogs they beat the forest all around and the hunt lasts the whole day. In the evening they all gather at the place appointed before, near a stream or a bank; some of the game is cooked and they have their meal. Then they all gather in solemn assembly, the Manjhi occupying the place of honor. All their tribal matters come up for discussion. It is generally the Manjhi and the Tihri who have the final word in settling matters, but in case of need, the matter is referred to the whole assembly, whose verdict is binding as that of the Highest Court of appeal. Business over, the assembly breaks up and they start singing, dancing, drinking till almost the next morning. As soon as the sun rises the chase is

resumed on the homeward way.

With May ends the feasting season, for the work in the fields now begins in earnest. From May to January they have only four minor feasts, in which sacrifices of fowls are made to propitiate the deities that they might not harm their rice crop—rice being the principal article of food throughout the whole of Bengal.

VI

THE SANTALS AND CHRISTIANTY—A PROMISING FIELD—NO CASTE BARRIER—GOOD DISPOSITION

Now that the good readers have made the acquaintance of the Santals, and know something of their origin, traditions, religion, customs and feasts, they will surely like to know what their attitude towards Christianity is. Do the Santals offer a good field for apostolic labors? Is there any hope of many conversions amongst them? Yes; most certainly, the Santals offer a most promising field to the apostolic laborers for gathering a plentiful harvest.

It is a fact that in India, we do not find a great number of conversions among the more civilized races, which constitute the greatest part of the population. On the contrary conversions from the civilized races, such as the Bengalis, Marahtis, Burmese, are comparatively speaking very few; excepting these, we might say, the great bulk of the race continues pagan without any inclination to Christianity. It is among the aboriginal tribes, primitive people such as the Santals, Oraons, Mundas, and many others that more numerous conversions take place. For instance in the neighboring diocese of Calcutta, there will be only about four thousand Bengali Christians, although the Bengalis constitute the great majority of the population, whereas in the district of Ranchi alone, which is a small portion of the same diocese, there are above one hundred and fifty thousand Christians of aboriginal tribes, all converted in these last twenty-five years. There is hope that with a sufficient number of missionaries and means, all the aboriginal tribes may, at no distant date, be converted to Christianity.

First as far as external difficulties are concerned, the Santals and other tribes have a good many less difficulties than the other Indians. Other Indians are, as it were, chained by their caste rules. For a Bengali, for instance, to become a Christian means to be entirely excommunicated by his own people. Even his nearest kith and kin will have absolutely nothing to do with him. He will not be allowed to eat with them, not even to draw water from the same well; he will be driven away from the house, boycotted, and will not be able to live unless he leaves his own village and goes where there are other Christians and joins them.

For the Santals on the contrary there is no such difficulty. Though they have some sort of caste, (for instance they will never intermarry with other tribes), yet they are not strict about their caste rules. By becoming a Christian a Santal is not excommunicated by his pagan relatives and he may continue to live amongst them without being molested. The reason is that the Santals are not against Christianity; even those who do not wish to become Christian, are not against it, for they are of quite a different character. A Santal has, no doubt, his own shortcomings, especially intemperate drinking, but at least he is humble, sincere, simple, and straightforward. Once he has seen with his own eyes, and is convinced that the missionary is a good man, who will not deceive him, but on the contrary wishes to do him good, he trusts him, comes to him and lets himself be guided by him. Certainly the good tidings, refused by many Bengalis find a more suitable ground in the hearts of the Santals, and one can really say with our Lord: I confess to Thee, O Father, Lord of Heaven and earth, because Thou hast hid these things from the wise and prudent and hast revealed them to little ones. (Mat. XI., 25).

SOME RESOLUTIONS ADOPTED BY THE 66TH GENERAL CONVENTION OF THE CENTRAL VEREIN

We have received from the Central Verein a copy of the Resolutions which were adopted at the 66th General Conventon of that organization which took place in Detroit towards the end of August. Certain of those Resolutions are so excellent that we give them a place in our columns feeling that their personal endorsement by our Readers would be advantageous to both Church and State.

Sunday Observance

We condemn most emphatically the growing tendency towards non-observance of Sunday, evidenced not only among the unbelieving and among Christians of other than Catholic profession, but also among Catholics. Although attendance at a low Mass is still being observed the holiness of the Sunday is desecrated by the performance of unnecessary manual labor, by all too frequent Sunday excursions, by immoderate and extravagant amusements and by an utter neglect of attendance at the sermon, and the afternoon or evening devotions.

Therefore we plead with our members most earnestly to reinforce among their families the time honored, praiseworthy custom of properly observing the Sunday, and to begin again to live, not according to the letter but according to the spirit of the commandment of God and the Church.

The Family and the Dangers Threatening It.

Seeing the dangers which in our times threaten the existence of the family and family life, we consider it our duty to call attention to the importance of the family as the unit for the formation of Church and State, as constituted by God. The most important factors making for the destruction of the family are divorce, birth-control, the inordinate love for pleasure, and many conditions in the present economic system. We recognize divorce as the most insidious menace to the family and as violating the indissolubility of the marriage bond proclaimed in the words: What God has joined together, let no man put asunder." To what extent this evil has progressed is shown by the fact that we, a Christian nation, hold the unenviable distinction of leading even pagan countries in the number of divorces. We wish to remind our Catholics of the indissolubility and sanctity of matrimony and impress upon them with St. Paul the greatness of this sacrament, over which the Church by divine institution is placed as guardian and defender, and that, therefore, all her laws and regulations as laid down in the sacred canons in reference to this sacrament must be scrupulously observed and complied with.

Another evil which is sapping the very life of the family is birth-control. This danger is all the greater for

the fact that it is advocated under the guise of promoting the ethical and material welfare of society, in defiance of the divine command: "Increase and multiply and fill the earth." There are those who in the practice of birth-control do not hesitate to transgress the law of God: "Thou shalt not kill."

Another evil threatening the life of the family is the inordinate love of pleasure. Recreaton and pleasure are necessary for the well-being of man but it cannot be denied that over-indulgence in pleasure and recreation is destroying the true family life at home. To the above named causes which work for the destruction of the family we may add the economic conditions of our present times. The greed for money has led to the point where man is considered only as a tool to satisfy this desire. The insufficiency of income in many cases has forced even the mother to take upon herself the burden to provide the necessities of life and we can see how destructive this is to the home when both father and mother are compelled to enter the work-shop and leave the children to themselves. The housing conditions also menace family life. High rents, unsanitary conditions, restrictions as to children in the renting of homes all to the detriment of the family, are adduced as an excuse for the so-called limitation of offspring. In view of all these facts we see how necessary it is to impress our people and through them society at large with the true christian ideal of the family

Anti-Catholic Agitation

With a keen sense of regret and diappointment do we note the rise and spread in our country of an organized and concerted agitation against our Church and against ourselves as Catholics. This movement born in prejudice and bigotry, nourished and nurtured by ignorance and commercialized by unscrupulous promoters, often enough has for its objective the invasion of our rights as American citizens. Basing our position upon our inalienable and also upon our constitutional rights we proclaim these insidious attacks as not only an assault upon liberty of conscience and freedom of worship as guaranteed by the constitution but also as an assault upon the very pillars of our government and therefore, un-American.

THE ASPEN TREE
(A Legend)

Ethel King

When the Holy Family were fleeing away
Into far Egypt, it happened one day
They came to a forest so dense and so high,
They stopped all aghast for they could not get by.

Then the trees when they felt that His Presence was near,
Bowed down themselves low and made a way clear.
All but the aspen, a foolish vain tree,
That reared its head proudly that all might see.

But the Child looked on it and smiled a smile sweet,
And all of a sudden it bent to His feet
That tree shook with shame and it trembled with fear!
So it quivers and shivers still year after year!

GOD BLESS THY PRIESTS

Bessie C. Byrne

God Bless Thy Priests, bless them abundantly, and yet more; they who have pledged themselves Thy Champions to be!

Dear Lord, we thank Thee for Thy Priests, and if we love them for all they mean to us, still more do we love them for what they are to Thee.

In the early morning hours, when the world is taking its repose, busy are they preparing for THE SACRIFICE, glad to keep Thee Company.

During the long day, while a busy world is hurrying by Thee in its rush and whirl, quietly are they keeping by Thy Side, praying, working and toiling for Thee, caring for Thy Interests and Thy Glory, visiting the sick and imparting to them the Sunshine of Thy Presence, and carrying to bleeding, breaking hearts of Magdalene all the world over the precious Balm of Thy Own Healing that only Thy Anointed Ones can bring.

And far into the night when a tired world is forgetful of Thee, Dear Lord, do they yet bear Thee Company in their prayerful ways, yet mindful of Thy Interests and planning for Thy Greater Glory on the morrow.

God Bless Them, and do Thou impart Thyself to them with a special and particular Blessing, according to Thy Glory, the Goodness of Thy Sacred Heart, their particular needs and intentions, and our debt of gratitude to them.

Bless them with the Grace and Light of Thy Holy Ghost, Health and Strength, Success in all their undertakings according to Thy Mind, Purity of Intention, Singleness of Purpose, a Greater Knowledge and Realization of Thy Interior Presence Within Them, so They may ever continue to serve Thee themselves, and give Thee to others; and grant to them closer Union with Thee each day, and Eternal Union with Thee in Heaven.

Do Thou, dear Lord, be their solace and comfort, their joy and happiness in all their ways, and grant that their Beautiful Christ-like actions may increase in number day by day, and hour by hour; and that their Beautiful Christ-like lives may become every moment more Beautiful and Christ-like, until that Fair Day dawns when they will see Thee FACE TO FACE in all Thy Beauty and Glory in the celestial gardens of Eternity, where the beautiful Flowers of their Virtues, and the sweet Flowers of Gratitude from the souls to whom they have ministered upon the earth will have woven for them a Garland of Immortal Glory. Amen.

Expressing regret at his inability to attend the opening of the National Conference of Catholic Charities, President Harding said in a letter received by Bishop Shahan recently: "I cannot too strongly express my good wishes for the forthcoming Conference, for I have long known of the splendidly organized and efficient charitable works conducted through the Catholic organizations of the country. I feel that the efficiency and practical quality of the work of this kind which has grown up in our country constitute impressive testimonies to that fine humanitarianism which we claim as an American characteristic."

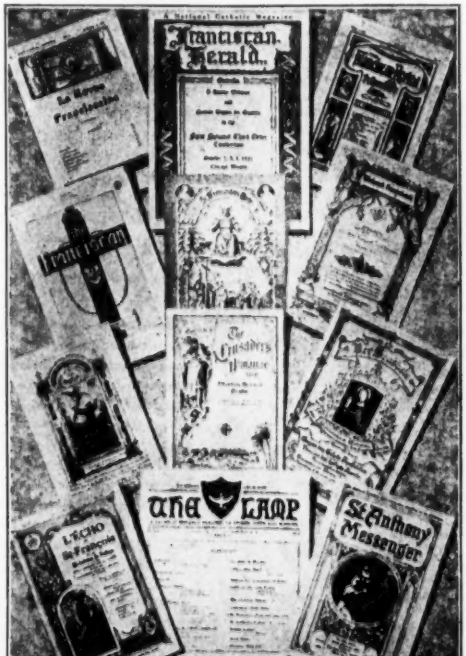
THIRD ORDER OF ST. FRANCIS OF ASSISI AND THE LAMP

We have recently received a copy of a volume entitled "The First National Third Order Convention of the U. S. A.," which has been edited by the Rev. Father Hilarion Duerk, O. F. M., ably assisted by the Bishops, Masters, Very Rev. Provincials, Rev. Fathers and Fathers other than Franciscan Tertiaries who have given their time and labor in the production of this monumental volume, which will do much to immortalize the first national Convention of the Third Order in America and which was assembled on the occasion of the Seventh Centenary of the founding by Saint Francis of the Third Order. In that part of the volume which is devoted to the literature and periodicals produced by the Third Order we run across the following account of:

THE LAMP, *a Catholic Monthly Devoted to Church Unity and Missions.*

Ten years after the St. Anthony Messenger, there appeared another Seraphic periodical, THE LAMP. *As its full title shows,* THE LAMP *deals principally with the world-wide mission of the Catholic Church and Church Unity, emphasizing the Chair of St. Peter as the center of a reunited Christendom.*

"Still, we may justly classify THE LAMP *with the Tertiary periodicals, because its able Tertiary Editor, the Rev. Paul James Francis, S. A., long ago introduced a Third Order Department into its columns. This Third Order Department is especially designed to extend the Third Order of St. Francis in America, and to win recruits for the Third Order among its readers. Besides helping to establish numerous fraternities, it is constantly influencing individuals to apply for membership all over the United States and Canada.*



Some Franciscan Magazines

THE LAMP *pleases by its great variety of departments breathing the spirit of St. Francis; its work is none other than that of St. Francis himself, to gain souls for Christ. In this regard it has done, and is still doing, a vast amount of good among its numerous readers.*

THE LAMP *has the largest subscription list of all Tertiary magazines, which speaks well for its merits.*

Among the notable facts employed by the big book that contains the reports and records of the "First National Third Order Convention in the United States of America" is the canonization by the Catholic Church of over one hundred Saints and Blessed of the Third Order. The membership among those still living on the earth is numbered not merely by tens and hundreds of thousands, but by millions.

We conclude by giving the set of resolutions promulgated by the Third Order Convention in Chicago last October and which should serve as a line of action

for every Tertiary in America.

TERTIARY RESOLUTIONS

"A conference of the Third Order in every Parish and every good man and woman a Member.

Let everyone reform himself, and the world will be reformed.

Every Catholic child in a Catholic school.

Wherever possible, a daily visit to the Blessed Sacrament and frequent Holy Communion.

A Catholic paper in every Catholic home.

Affiliation with the National Movement of the Third Order.

Permanent growth of the traditional Tertiary activity in behalf of Missions, domestic and foreign.

Charitable activity for every Tertiary Conference, not over looking local needs.

Prompt and exactic co-operation in the work of the national organization."

FRANCISCAN NOTES

At the University of Oxford, among the five hostels of study under Catholic auspices affiliated with the University is Grosseteste House which is conducted by the Franciscans. There are also houses under the Jesuits, the Benedictines, the Salesians as well as St. Charles' House for the secular clergy.

Father Alban Sambrooke, O. F. M. once remarked in an article on the Third Order of St. Francis: "It is no exaggeration to say that it is a unique development of our Religion, and a seven hundred year old organization which in its adaptability to every race and clime has shown as broadspread a Catholicity as the One Universal Church of which it is a glorious gem."

Pope Pius IX loved to call himself a son of Saint Francis, and on one occasion when he had given all he possessed to some charity and was in some distress, remarked: "Poor Pius IX has nothing left, but he complains not; for he has not forgotten that he is a Tertiary of St. Francis."

St. Francis of Assisi—Dying Is Conveyed to the Church of St. Mary of the Portiuncula

HOW ST. FRANCIS DIED

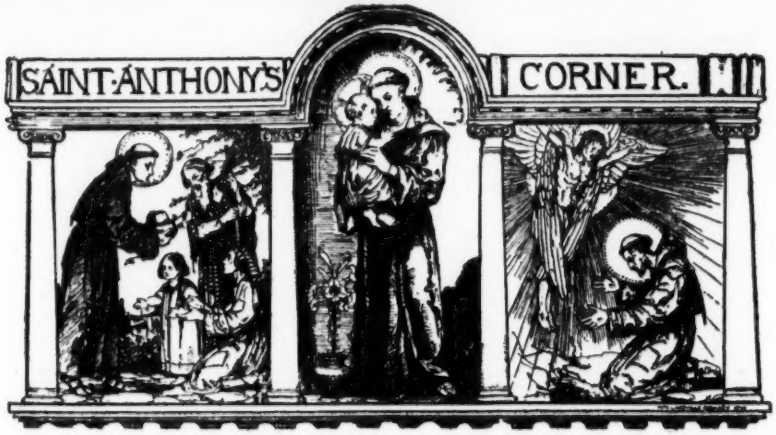
Accompanied by a great crowd of men the Brothers carried the sick man out of the city. . . . With his half-blind eyes Francis stared for a long time at the town, over the mountains, over the plain. Then he slowly lifted his hands and made the Sign of the Cross over Assisi: "Blessed be thou of the Lord," he cried, "for He has chosen thee to be a home and an abode for all those who in truth will glorify Him and give Honor to His Name." Then he dropped back upon the litter and the Brothers carried him on to the *Portiuncula*.

Friday passed, Saturday came, October the 3rd (1226). The physician came and Francis greeted him with the question when the portals of everlasting life should be opened to him. He required of the Brothers that they should strew ashes over him. "Soon I will be nothing but dust and ashes," he said.

Towards evening he began to sing with unusual strength. It was no more the Sun-Song, but the 141st Psalm of David: *"I cried to the Lord with my voice; with my voice I made supplication to the Lord, etc."* While Francis prayed it was quite dark in the little cell, and as his voice ceased all was still as death—the stillness which this voice was never more to break. Francis of Assisi had closed his lips forever; he went into Eternity singing.

But as a last greeting to the departed singer of God, at this moment over and around the house there was a loud and sudden twittering; it was Francis' good friends the larks who said their last farewell.—*From Jorgensen's Life of Saint Francis of Assisi.*

Among the crowned heads of Europe who wore the Habit of St. Francis were Queen Isabella of Spain; Queen Catherine of England; St. Louis, King of France; St. Elizabeth, Queen of Hungary; St. Ferdinand, King of Spain and many others.



THE FARM DEBT

We are printing below a report of all contributions made since March 1st toward the cancellation of the debt on St. Anthony's Farm due to the purchase of ninety additional acres some three years ago. We call this the East Side Addition to the Mount of the Atonement. The purchase price of this land was $6,000.00, and there remains a balance of $2,500 still to pay.

We would like very much to clear off this balance within the next six months. There is a special reason for wanting to do this at the present time which we may explain to our Readers later.

We recommend to the Clients of St. Anthony to tell the Wonder-Worker about some of the things they desire, and promise a liberal donation towards the liquidation of the debt on the Farm provided their request is granted.

Stock certificates at five dollars a share are issued to those who contribute towards the purchase price of the East Side Addition. There will never be any material revenue accruing to the holders of these shares, but, as far as the Friars of the Atonement can guarantee it, the contributor does share in whatever merits arise from the good works that are done on Saint Anthony's farm. When we remember the devoted work of our Sisters and the good they do among the Brothers Christopher in tilling the land and caring for the Farm, together with the great benefit that the Friars derive from the products of the Farm, which is equivalent to a gift by our benefactors towards the Students' Bread Fund, for example, it can be readily seen on the part of our Readers that the Spiritual Values of this stock must amount to considerable in "treasure laid up in heaven where neither moth nor rust doth corrupt, and thieves do not break through and steal."

East Side of Mountain Report

K. S., $1; T. J. C., $20; B. I. W., $2; Mrs. T. J. F., $1; Mrs. K. C. D., $5; Mrs. M. L., $1; J. E. B., $1; Mrs. N. S., $5; E. F., $5; Mrs. E. L. H., $2; M. A. C., $1; H. E. C., $1; J. F. M., $5; Mrs. O. E. S., $50; E. M. S., $5; K. M., $5; C. V. C., $5; Mrs. J. A. S., $5; W. J. R., $1; F. K., $1; F. H., $2; J. E. B., $1; Mrs. E. G., $25; K. D., $3; W. O. S., $10; Miss M. C., $5; Mrs. C. L., $3; A Client, $1; Mrs. M. L., $1; M. F. D., $2; Miss C. M. S., $1; Mrs. J. A. B., $[illegible]; M. A. C., $1; Mrs. A. S., $1; Mrs. P. N., $1; M. H., $[illegible]; A. E. C., $5; M. M. G. P., $1; W. J. K., $5; J. E. B., $1; M. G., $5; Mrs. J. J. B., $5; S. O., $5; Mrs. M. L., $1; M. A. L., $5; E. T. MacN., $5; Mrs. M. L., $1; L. A., $5; Miss L. G., $3; Mrs. S., $5; Mrs. W. F. D., $5; M. E. Y., $1; Mrs. A. G., $8.50; A. C. M., $5; Mrs. L., $1; M. G., $15; Mrs. C. W. W., $5; Mrs. A. J. R., $5; Miss T. S., $5; W. M. B., $16; Mrs. C. J. C., $10. Total: $319.50.

Saint Anthony does not belong to the City of Padua alone; he is the Saint of the whole world." Leo XIII.

POPULAR APPEAL TO SAINT ANTHONY

Saint Anthony, whom the Infant Jesus so much loved and honored, grant me what I ask of you!

Saint Anthony, powerful in word and works, grant me my request!

Saint Anthony, attentive to those who invoke you, grant me the aid of your powerful intercession!

A. B. E., Mitteneague, Mass.: "A few months ago I asked you to remember my intention in your Novena to St. Anthony. I promised to send five dollars for Saint Anthony's good work, and also to publish the fact that he obtained my favor for me. We have been successful in purchasing a desirable lot on which to build a house for which I thank St. Anthony."

E. C. G., New York: "Enclosed please find check for five dollars. This morning I told St. Anthony if he rented a room for me today, I would give his poor five dollars today. The room was rented a few hours after."

Mrs. V. M., Roxbury, Mass.: "Some time ago I promised St. Anthony that I would send five dollars to be used in his honor if he would favor me in something I needed immediately. Good St. Anthony did, as usual, and I am now glad to have an opportunity to show the good Saint a bit of my gratitude and to keep my promise."

M. J. M.: "Enclosed find two dollars for St. Anthony's Bread in thanksgiving for a miraculous escape of myself and my family from an automobile accident recently."

St. Anthony's Clock No. 7

SPECIAL APOSTLE OF THE MOVEMENT

Divine Providence seems to raise up for every worthy object some Special Apostle or Promoter, and the movement to finish the Church of Our Lady of the Atonement at Baguio in the Philippine Islands is no exception to the rule.

A poor widow of Pittsburgh, Mrs. Elizabeth Martin, is the one Our Lady of the Atonement seems to have chosen for this Special Apostleship. Recently we received from her the following letter:

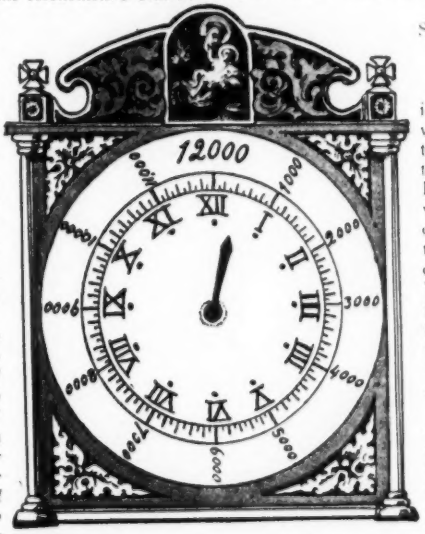
"I am so happy I can scarcely find words to express myself, (Deo gratis). 'Sorry to say I cannot pledge fifty dollars for Our Lady of the Atonement's Church in the Philippine Islands' are the last words of my letter written just one year ago and printed in the September issue of THE LAMP.

My Rosary of dimes; one dime for each Bead, one dollar for each Decade, and five dollars for the entire Rosary, was paid on Holy Rosary Sunday, October 7th. Then I concluded to collect at least ten dollars from friends by Oct. 13th. I sent all told twenty-two dollars. This included my own pledge of five dollars.

Then, I resolved to raise my figures, with the help of the Blessed Mother to half of what I desired to give if my means permitted it, and I prayed constantly, 'Oh Queen of the Holy Rosary; Oh Dear Lady of the Atonement, take my plea to Jesus in the Blessed Sacrament; beg him to help Fr. DeSamber to raise the required money, and help me to raise my figure to fifty dollars.' What was the result? February 20th of this year the amount forwarded increased my total contribution to thirty-three dollars, and today I am enclosing seventeen dollars more. There's my fifty dollars complete. If I had wings I would fly to Heaven to thank the Blessed Mother for these and other favors too numerous to mention.

I promised Our Lady of the Atonement that if the above favors were granted I would not stop begging for this Great Cause until Clock Number Seven would strike Twelve. Now I beg that she will help me get at least another fifty dollars.

With every good wish for the grand success of Clock Number Seven, I am yours respectfully."



A SLIGHT GAIN OVER LAST MONTH

The Treasurer's report printed below shows a slight gain over the total for the preceding month. The total report for last month was $116.25. The total for this month is $121.25, a gain of only five dollars, nevertheless it is a gain.

After reading Mrs. Martin's letter we feel confident that something of her enthusiasm will be caught up into their own hearts by our Readers, and that we shall see next month a much larger increase over the Treasurer's October Report.

Treasurer's Report

Mrs. A. H., $1; B. B., $1; Mrs. A. D., $1.50; C. McK., $2; H. J. L., $3; Mrs. E. B., $3; H. R. C., $10; Mrs. P. G., $1; S. B., $5; A Friend, $5; Mr. and Mrs. C. S., $10; E. L., $1; Mrs. J. M., $1; C. D., $50; M. N., $2; A. A., $2; T. T., $1.75; A. D., $1; F. K. G., $1; Mrs. J., $1; Mrs. M., $17; Mrs. E. D., $1; Total for the Month: $121.25. Grand Total to date: $287.00.

ST. VINCENT DE PAUL GROWTH

Marked growth in the Society of St. Vincent de Paul was shown in reports submitted at the meeting of the National Council in Washington. During the past year the receipts of the 1,200 parish councils were $1,025,000 and the expenditures for purely charitable purposes $1,026,000. The national council decided, in response to the request of the central European council, to repeat its collection for the relief of the needy in the care of the European society.

Technical questions were considered by the Association of Diocesan Directors of Charities which decided also to recommend to the Bishops the appointment of a committee, consisting of one lay and one clerical delegate, in each state to observe the trend of legislation and report upon measures hostile to Catholic interest.

The Philadelphia meeting of the conference to be held in 1923 will probably be the largest in its history. Extensive preparations for it are already under contemplation. An effort was made by the Cleveland and St. Louis delegations to have the next meeting held in their respective cities but the executive committee of the conference decided unanimously in favor of Philadelphia.

CLERICAL AND LAY DEPUTIES REVERSE BISHOP'S DECISION

The Protestant Episcopal Church will not join the Federal Council of Churches of Christ in America for three years at least, according to action taken by the general convention of the church recently. After the House of Bishops on Thursday had voted to join the Council, the House of Deputies refused to concur and the Bishops later reversed their previous action.

October Letter To Rosarians

Beloved Sons and Daughters of the Atonement: We celebrate this month the Twenty-First Anniversary of the founding of the Rosary League of Our Lady of the Atonement. Those who have the Rosary League Medal will notice that the date stamped upon it is October the 7th, 1901.

Twenty-one is composed of two mystical numbers, twice multiplied by seven. The Twenty-First Anniversary of the Rosary League, therefore, is one of more than ordinary importance. We begin this month another cycle of seven years, and our united desires should be that the Rosary League will make a wonderful growth during these next seven years, and that it should become more effective as a Prayer Agency.

I beg to recommend to our Rosarians Seven Ways in which you can co-operate with the Friars and Sisters of the Atonement in making Our Rosary League more effective for the purposes for which, in the Providence of God, it was founded, and at the same time immensely increase its membership.

(1) Faithfulness on the part of every Rosarian to the rule which requires the daily recitation of one Decade of the Rosary for the Intention of the League and all its members. This mighty power of united prayer can be materially increased by the recitation also of what are called "the Common Prayers of the Children of the Atonement," especially the threefold salutation of the Blessed Virgin. These prayers will be found printed at the end of this letter. Copies of them in any quantity will be mailed free from Graymoor.

(2) By making more general use of Our Lady's Novena at Graymoor which begins on the first Saturday of every month. The highest number of Petitions ever sent in for a single Novena was last May when they totalled fourteen thousand five hundred. The number rarely drops below ten thousand. This shows that Rosarians who patronize this Novena are numbered by thousands. They should, however, be numbered by tens of thousands.

(3) By wearing the Medal. Every Rosarian should wear the Medal of Our Lady of the Atonement struck off originally in commemoration of an apparition of the Blessed Mother with the Infant in her arms in the Convent Chapel of our Sisters. Our Lady has already shown on numerous occasions special favor to those who wear this Medal. It can be obtained in smaller or larger form either from the Friars or Sisters of the Atonement. The larger Medal is twenty-five cents, the smaller one ten cents.

(4) More Promoters are needed to form Rosary League Circles.

(5) Greater prayer power could be developed did all the Rosarians pray each month for the Special and General Intentions published in THE LAMP.

(6) For active Membership in the League it is quite important that all Members should subscribe for, or read THE LAMP, *the organ of the League every month.*

(7) Every Member should cultivate a special devotion to Our Blessed Mother under the title of Our Lady of the Atonement.

A photograph of extraordinary beauty has been secured of the Statue of Our Lady of the Atonement in her Graymoor Shrine. This will be mounted and mailed to Rosarians for twenty-five cents, post paid. Our Rosarians should have a private altar or prie-dieu in their bed-room, and this photograph could be framed and hung there as a perpetual reminder of Our Dear Atonement Mother.

We especially ask all our Rosarians this month to pray earnestly for the success of the campaign we are conducting to raise as much as One Hundred Thousand Dollars during 1922 as the United Offering of the Union-That-Nothing-Be-Lost, and also pray for the speeding up of St. Anthony's Clock Number Seven in order that Our Lady's Church at Baguio in the Philippine Islands may soon be completed.

PAUL JAMES FRANCIS, S. A.
Spiritual Director.

THE COMMON PRAYERS OF THE CHILDREN OF THE ATONEMENT

THE DAILY PRAYER OF THE CHILDREN OF THE ATONEMENT

O God, Who hast prepared for those who love Thee such good things as pass man's understanding, pour into the hearts of the Children of the Atonement such love toward Thee that we, loving Thee in and above all things, may obtain Thy promises which exceed all that we can desire, through Jesus Christ Our Lord. Amen.

THE THREEFOLD SALUTATION

I salute thee, Holy Mary, Daughter of God the Father, and entreat thee to obtain for us a devotion like thine own to the Most Sweet Will of God.

I salute thee, Virgin Mother of God the Son, and entreat thee to obtain for us such union with the Sacred Heart of Jesus that our own hearts may burn with

Love of God and an ardent zeal for the Salvation of Souls.

I salute thee, Immaculate Spouse of God the Holy Ghost, and entreat thee to obtain for us such yielding of ourselves to the Blessed Spirit, that He may, in all things, direct and rule our hearts and that we may never grieve Him in thought, or word, or deed.

THE MORNING OFFERING

O my God, I offer Thee today my prayers, works and sufferings in union with the Sacred Heart of Jesus and the Immaculate Heart of Mary with the intention wherewith our Great High Priest pleads His Atonement in Holy Mass, in thanksgiving for Thy favors, in reparation for our offences, for the petitions of all our Associates and especially for the Sanctification and Increase of the Children of the Atonement; the Unity of Christians and the Conversion of the world through Christ Our Lord. Amen.

DAILY PRAYER OF THE UNION-THAT-NOTHING-BE-LOST

O Lord Jesus Christ Who commandest Thine Apostles to gather up the fragments that nothing be lost, give me grace to waste nothing but to use all my time, talent, substance and opportunity to the greater Glory of God, the good of my neighbor and the salvation of souls; and all for love of Thee, O Most Sweet Lord Jesus Christ. Amen.

INDULGENCES

Granted by His Holiness, Pope Benedict, to the members of the Society of the Atonement, the Rosary League of Our Lady of the Atonement, and the Union-That-Nothing-Be-Lost. (April 10, 1919.)

I. *A Plenary Indulgence may be obtained under the usual conditions on the following days:*

(a) *October 7th, "the Covenant Day" of the Children of the Atonement.*

(b) *Saturday after 7th Sunday after Pentecost, Our Lady of the Atonement's Day.*

(c) *On day of admission to the Union-That-Nothing-Be-Lost.*

(d) *At the end of the Self-Denial Week, which begins on the 4th Sunday in Lent.*

II. *Indulgence of Seven Years and Seven Times Forty Days on any day of the Self-Denial Week.*

III. *Three Hundred Days each time the "Common Prayers" or the U. N. B. L. Prayer are recited.*

A COLLOQUY

By a Sister of the Atonement

O Jesus in the garden,
I come to weep with Thee
In all my weary-loneliness
There is none to comfort me.
"Why wait My child
till sadness
And sorrow was thy
lot
Long years I've waited
for thee
And still thou camest
not.'

O Jesus in the Garden
I found this earth so
bright
I thought, I'd serve
Thee better
Amid its gladsome light
"My Child have I not
told thee
Again and yet again
Among such earthly
pleasures
Thou'dst look for Me
in vain?"

O Jesus 'neath the
olives
My human heart did
quail
Before the awful darkness
That round Thee did
prevail
"My Child couldst thou
not trust Me
And feel that I was
near
And crave a little of
that love
That casteth out all fear?"

O Jesus I am sorry
I've played so base a part
And caused such woeful sadness
To Thy Most Sacred Heart
"My Child thou art so fickle
Inconstant, and so frail
And at the least temptation
Thou art so prone to fail."

Then Jesus dearest Saviour
Take Thou my Strength, my all
And bind me as Thy captive
So I'll no longer fall.
"My Child, My grace sufficeth
For every trial of thine
But thou must first be proven
E'er thou canst be all Mine."

THANKSGIVINGS RENDERED FOR FAVORS RECEIVED THROUGH THE INTERCESSION OF OUR LADY OF THE ATONEMENT

"Novena of Last Resort Thanksgiving for a spiritual and temporal favor when all other Novenas had failed. This answer to prayer will influence thousands! Our Lady of the Atonement did listen and grant our great request."

"Enclosed find five dollars, the first part of what I promised. I think few have been granted so many favors through your Novena as I. I first started making them for the recovery of my health, which favor was granted beyond my expectations. Then I was plunged into trouble, domestic and financial. Again I made Novenas. I had almost given up hope when my prayers were remarkably answered. It seems one Novena never suffices. I must always make two or three,—a good example for others whose Novenas are not answered at once."

"I wish to thank you a thousand times for the two Special Novenas in honor of Our Lady of the Atonement for my special intention. It is with a light heart I write to tell you that my favor has been granted. I am back in the dear Convent. Words cannot express how happy and contented I am. All thanks and praise to Our dear Lady of the Atonement, also the kind prayers and Novenas of you, dear Sisters. I shall ever in my prayers ask our dear Lord to shower on each and every one of you His choicest graces and gifts."

Mrs. M. S., Canton, Ohio: "Please find enclosed offering for Our Lady of the Atonement and St. Anthony's Bread, in return for favors received. About four months ago I promised Our Lady of the Atonement five dollars if I got to the bedside of my husband before his death. He was one hundred miles from me. I reached him three days before he died. He received the last rites of the Church."

Mrs. J. A.: "Please find check for two dollars in thanksgiving in honor of the Sacred Heart for favors received through your Novena to Our Lady of the Atonement and St. Anthony. My husband obtained a position and was relieved from a severe attack of rheumatism after all medical aid failed and is now able to work. A thousand thanks to Our Lady of the Atonement and to the dear Sisters."

M. H., Kansas City, Kan.: "Enclosed find fifteen dollars money order for the purchase of three Chinese babies, names Mary, Joseph and Charles, this is according to a promise I made to Our Lady of the Atonement in regaining quite a sum of money that I loaned some time ago which I had considered lost."

E. W., Paterson, N. J.: "I promised if my little grandchild would walk I would send five dollars. She was club-footed and could not be operated on. Now she is two years of age and walks fine. Please give my thanksgiving to Our Lady of the Atonement."

Thankful, Clifton, Ill.: "Enclosed find offering promised to Our Lady of the Atonement and St. Anthony for peaceful and successful ending of business matters, favor was granted on the last day of my Novena, more fully than could have been thought possible."

Mrs. R. M., Brooklyn, N. Y.: "Enclosed find five dollars for the Novitiate Building which I promised if favor was granted. Thank God and Our Lady of the Atonement it was. Please publish in The Lamp."

STRIKING TESTIMONY OF A DOMINICAN SISTER

It seems hardly fair to ask and receive; and, like the ungrateful lepers, fail to acknowledge favors bestowed through this wonderful Novena of Our Lady of the Atonement and her untiring solicitors in behalf of the poor and afflicted. Many favors received through this Novena have come to my knowledge within the past three years. I shall mention two or three of recent date.

(1) In April a request came to me for prayers for the recovery of a father of a family who had been stricken with paralysis. I sent them the Novena of Last Resort. After the Novena came a letter telling of the wonderful answer to their prayer. This poor man had recovered the power of speech. His family offer their thanks to Our Lady of the Atonement.

(2) Another request which I myself sent to you asking for the cure of a cancer on the finger of a priest. At the close of the Novena there was improvement each day, and two weeks later the opening had closed. There is now no sign of recurrence, thanks to Our Lady of the Atonement. Father is most grateful for your prayers. I am sure he will always remember you in his.

(3) Last month one of our Sisters entered a petition for her sister's baby to gain strength, as it had never been able to sit up without support and the doctors had little hope for its life. Last week she heard that the child is now able to sit up, to creep, take food and is giving every sign of good health.

I am doing everything in my power to make known the answers to this Novena. I have given booklets to the Sisters going on missions, and some have told me of the increase of faith that has come through this Novena.

May God bless you is the fervent wish of your grateful and devoted little sister,

Sister ———, O. S. D.

Mrs. E. G. L., Bridgeport, Conn: "Enclosed find check for eight dollars, five for the Sisters and three for Masses for the Souls in Purgatory, which I promised if a car that was stolen would be found and it was."

ROSARY LEAGUE INTERCESSIONS

Special Interest for October

Increase in Membership and Prayer Power of The Rosary League of Our Lady of the Atonement

Other Intentions

Conversion to Christ and Holy Church of the One Thousand Million who are still pagan. Conversion of the Jews. For China, Japan, Africa and India Missions. Supplications for Priests and Religious in their sphere of service.

Spiritual Favors: 3,928; Concerning Vocations to the Religious Life or the Priesthood or Guidance therein: 116; Happy Marriage for 84 Couples; Grace of Temperance 498; Return to God and the Sacraments, 509; Special Intentions:: 3,451; Conversion to Catholicism for 426; Happy Death for 50; Repose of 240 Souls; Prayers are asked by 368.

Temporal Favors: 1,770; Restoration to Health for 1,775; Return of Lost Articles, 48.

Financial and Industrial: Success for 316; Good Sale or Rental, 339; Financial Aid, 290; Suitable Employment for 1,145; Thanksgivings are rendered by 1,895.

OUR REQUIEM MASS LIST

The following is a list of Deceased Subscribers and Near Relatives whose deaths have been reported to us during the last month. The list is restricted to those who die within the subscription year. For them Collectively a Set of Thirty Masses will be said by a Foreign Missionary priest. The number thirty has been chosen because the custom of saying this number of Masses for the repose of a single soul is very ancient, being commonly known by the name of Gregorian Masses. Since these have proven so efficacious for the individual, a set of Thirty Masses said by one priest on thirty consecutive days must also prove efficacious, although the number of souls prayed for be many, for the power of Holy Sacrifice is unlimited:

Reverend W. A. O'Connor; Mary McKernnan; Sophie Eichele; Mrs. Dora Schnagel; Angela and Bertram Simpson; Sebastian Volz; John Joseph Heller; Daniel Sexton; James O'Neil; Mary Bogenberger; Mrs. Feleman Cuti; Mrs. Anna Seiberling; Mr. Kimball; Joseph A. Besby; Mrs. Hugh F. Gillen; Mrs. Peter Metsinger; Louis Eidenberger; Martin Collins; Mary Kilgallen; Mary Gibson; Sister Mary of the Tabernacle; Mrs. Michael Meagher; Sister Alexis; Mrs. McCarthy; Mrs. E. Williams; Andrew A. Kulsch; Mrs. Annie Tunney; Mrs. M. Quinn; Mrs. Catherine Dennis; Mrs. Katherine Thill; Mrs. Bridget Counihan; Loretta E. O'Leary; Stanislaus Chojnacko; James J. Kane; Mrs. Charles A. Barrett; Sister Mary Assumpta; Mrs. Mary Murray; Joseph Smid; Mr. Archibald; Ellen T. Gavin; William Redmond; Mrs. Mary Darcy; F. E. McDonnell; F. E. Garvin; John W. Green; Mrs. Elizabeth Bath; Mrs. Mary Dardis; Paul McGovern; Mrs. Winifred Collins-Keanly; Mrs. Margaret A. Lynch; Michael A. Ryan; Matthew Cahill; Charles Fleck; John Schreiner; R. A. Copeland; Sisters St. Mark, Perpetua, Rose Agnes, Dolorine, Cornelia and St. Marie Germaine, R. St. J.; Mrs Catherine Lucke; Hannah Shea; Mary and James Walsh; Henry J. Phillips; Mrs. F. M. Sharer; Daniel T. Ritter; Mary C. Watkins; Charles W. Coldwell; Theresa I. Hummel; Patrick Kelly; Mrs. Elizabeth Humphreys; Mrs. Mary Johnson; Margaret Moore; Louis Soubat; Joseph Dorbad; Mrs. Elizabeth Cullinan; William Vogel; Bridget Sadler; Reverend R. E. Burke; Thomas Walsh; Mrs. Mary Dougherty; William F. Mattingly; Mary K. Herr; Maria E. Hoffeman; Mrs. Mary Guarino; Annie Shevlin; Rt. Reverend. James Schwebach; Arthur Lewis; Mrs. Amelia Faulq; George H. Lubbers; Mrs. Mary O'Connor; Thomas A. Feeney; Annie Donnelley; Mrs. B. Hundrup; Ida Neal; Matilda Dolan; Mr. Booz; Anna Kelleher; Anna B. Mooney; Joseph Myers; Albert J. Fischer; Mary B. Straub; Mary Gerdeman; Edward Linney; Joseph Kenefick; Mrs. John Riley; R. J. McClure; Mr. and Mrs. O'Neill; Mr. Moynihan; Elizabeth Benedict; John Vaughan, Sr.; Timothy F. O'Neil; Joseph Schrum; Mary E. Caufield; Mrs. Honoria Gallagher; John Toomey; A. B. Hulmacher; Mrs. Sherwin; Mrs. Bessy Feely; Mother Mary of St. Stanislaus Muller; John Baptist De Samler; Eleanor Campbell; Mrs. Hugh F. Gillon; James Lambert Brown; Charles P. Lennon; Mrs. Burns; Frank Gilloon; James Lillis; Thomas Rafferty; Mrs. Charles Barrett; Mr. Menzier; Barbara Heilig; Mrs. C. J. Brezina; Jeroma Myers; Mrs. John E. Taylor; Basil Sarych; John Carey; Mrs. John Goodwin; Mrs. Maria A. Koch; Edward Lyman; Mr. Kelaita; Mrs. Louise Schafer; Mrs. O. L. Waldo; John Carroll Cronan; Margaret Coyle; Raymond F. McCabe; Mrs. Ellen Hoban; Hugh McGrane; Mrs. Elizabeth Koelzer; Mr. Sullivan; Mrs. John Spring; Charles Paul Errington; Mrs. Peter Gloeckner; John A. Lennon; Mary Bochinsky; Moses Dupuis; John J. O'Brien; May Musgrove; Charles Durbin; Doctor Albert W. Colwill; John Rutledge; Agnes Higgins; Mr. Connolly; Mr. Fitzgerald; Joseph Schrum; Monsignor John Edwards.

THE WHITE QUEEN

Armel O'Connor

The white Queen wore an azure cloak
Over a snow-white dress;
Her voice made music as she spoke
Out of her happiness.

Her slender hands, two lilies were—
Folded for perfect prayer.
Twelve shining stars were crowning her
Fairest of all the fair.

About her was the deep blue sky,
Where the white angels sped;
A King was saying Yes, close by,
To everything she said.

The white Queen found her heart's delight
Praying for me and you;
And all her world was gleaming white,
Gold and a heavenly blue.

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UT OMNES UNUM SINT

THE LAMP

A CATHOLIC MONTHLY DEVOTED TO CHURCH UNITY AND MISSIONS

For Sion's sake I will not hold my Peace, and for the sake of Jerusalem I will not rest until the JUST ONE comes forth as Brightness, and her SAVIOUR be lighted as a Lamp.—Isaias, lxii, II.

Vol. XX. PEEKSKILL, N. Y. AND GRAYMOOR, GARRISON, N. Y., NOVEMBER, 15, 1922 No. 11.

A MOMENTOUS MEETING

The interests of the Third Order of St. Francis drew together at St. Bonaventure's Seminary and College, Alleghany, N. Y. on October 25th, all the Provincials of the Friars Minor in the United States, the Commissary of the Conventuals and the Father Minister of the Friars of the Atonement (Third Order Regular of St. Francis). The purpose of this extraordinary gathering was to examine the draft of a National Constitution for the Third Order Secular in America which had been carefully prepared by a committee appointed for the purpose, to amend it in any way that their united wisdom might suggest and then finally to adopt and put it into operation. All of which program was happily and unanimously carried through.

A National Executive Board of Seven Members was appointed to meet within three months time, whose business it will be to get the machinery of the new Constitution into successful operation.

Among the principal provisions of the Constitution are the holding of a National Convention of the Third Order once in five years; whereas annual conventions are to be held in certain provincial centres of the country and sectional meetings at even more frequent intervals in those cities or places where the Third Order is or shall be established.

This meeting of the Franciscan Provincials and Heads of the various branches of the Seraphic Order in America to thoroughly organize and bind together in one united and harmonious association all the conferences and individual members of the Third Order throughout our vast country may well be described as MOMENTOUS.

We know what an immense and beneficent influence the Third Order as initiated by St. Francis had upon society throughout Europe from the 13th to the 16th century, and successive sovereign Pontiffs of our own time from Leo XIII until Pope Pius XI have repeatedly asserted that this same Third Order was to be the providential instrument to help save modern society and civilization from going to wreck on the rocks of anti-Christian socialism. If Leo and Pius and Benedict of holy memory gave true expression to the mind of the Spirit of God, (and what faithful Catholic will doubt it?) then it is high time in our beloved country that the rank and file of the faithful were being enrolled under the Franciscan banner in what has been called since the days of St. Francis *"the Militia of Jesus Christ."* For this purpose a strong and united organization is absolutely necessary and this we trust will be the outcome of the meeting of the Franciscan Provincials at Alleghany.

There can be no question about the piety and zeal for the Kingdom of God and the well being of society which flourishes in the mind and heart of the many thousands of Catholic lay folk who at this moment constitute the Third Order Secular of St. Francis in this country, but their numbers are all too small, moreover the lack of united and thoroughly organized leadership has permitted an immense amount of latent spiritual power in the Tertiary body to run like the waters of a river idly to the sea because no captains of industry have yoked them to the machinery of production, or to the dynamos of electric energy.

We call upon every Reader of THE LAMP who truly loves God and wishes to sanctify his own soul and help save the balance of the world to join forthwith the Third Order of St. Francis and unite himself with the Tertiary Hosts who under the Executive Board of the National Organization are going to prove that Leo XIII was right when he foresaw with the eagle eye of supernatural enlightenment that the Third Order of St. Francis, the Poor Man of Assisi, was destined to save modern society from being *demonized* under the red flag of socialism by that "Man of Sin" whom St. Paul calls by the name of Antichrist. If there is no existing conference or branch of the Third Order existing in your city or town to which you could apply for membership, then send in your application to the Editor of THE LAMP, who has been named as one of the members of the National Executive Board, and we will try to arrange for your reception into the Order.

San Francisco honored the feast of its patron, St. Francis of Assisi, with public exercises last month in the Scottish Rite Auditorium, at which the Most Rev. Edward J. Hanna, Archbishop of San Francisco and Mayor James Rolph, Jr., were among the speakers. The oration was delivered by the Very Rev. Cyprian O'Donnell, O. P. and a poetic tribute to St. Francis was read by George Churchill Paterson. The celebration was arranged by a committee from Catholic societies.

Two large trees, one an English elm and the other an ash tree, which have long been landmarks on the Cathedral lawn at Mulberry and Charles Streets, Baltimore, are undergoing surgical treatment to prolong their lives. Since they are probably the most valuable trees that still stand in downtown Baltimore their fate has excited considerable interest and the fact that the late Cardinal Gibbons was forced on several occasions to protect them, has given the trees a sentimental value in the eyes of Baltimoreans who knew the great Cardinal.

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